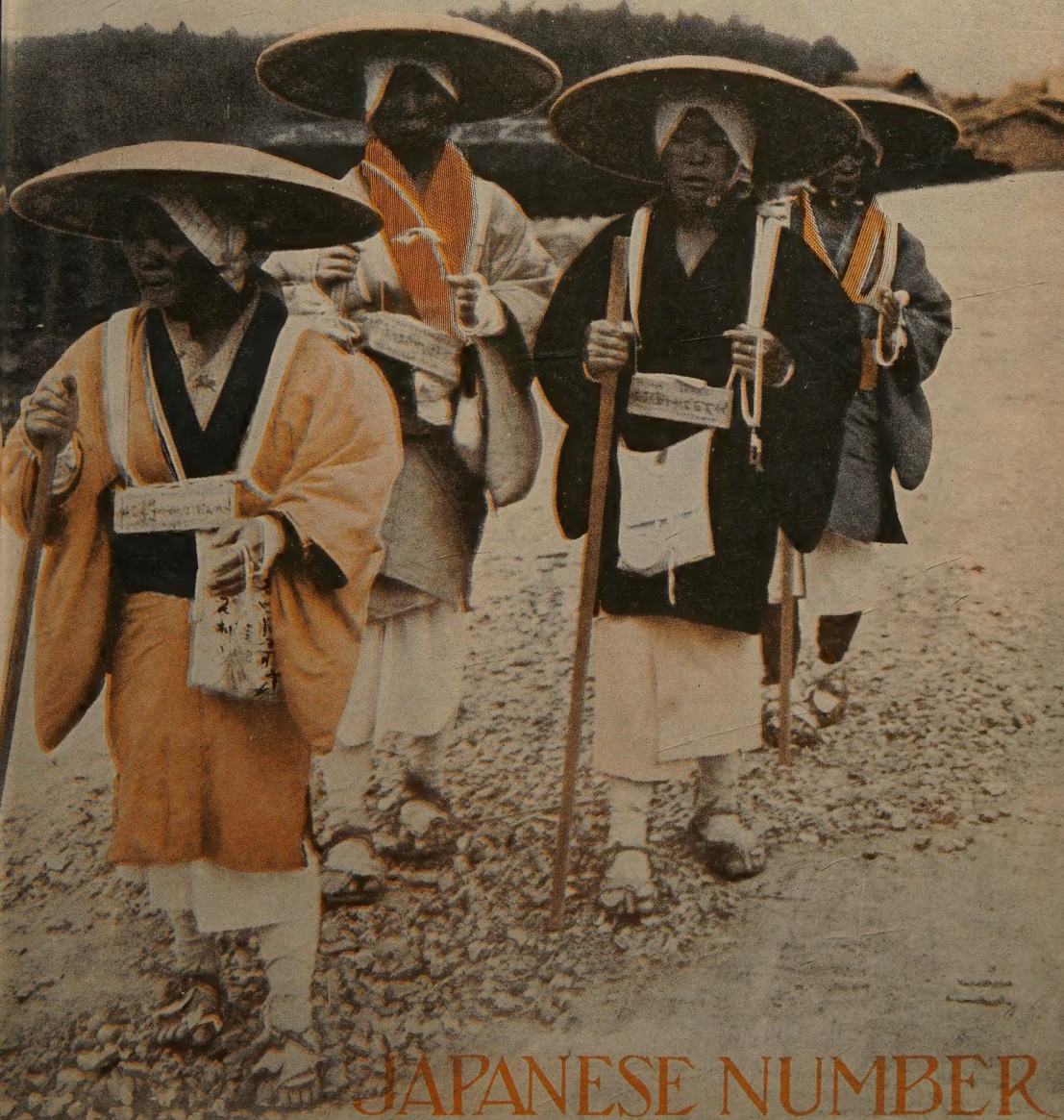


THE SPIRIT OF MISSIONS

AUGUST-1907



JAPANESE NUMBER

THE MISSIONARY DISTRICTS OF THE CHURCH

I

Alaska: Right Rev. Dr. Peter Trimble Rowe.
Arizona: Right Rev. Dr. John Mills Kendrick.
Asheville: Right Rev. Dr. Junius Moore Horner.
Boise: Right Rev. Dr. James Bowen Funsten.
Duluth: Right Rev. Dr. James Dow Morrison.
Honolulu: Right Rev. Dr. Henry B. Restarick.
Laramie: Right Rev. Dr. Anson Rogers Graves.
New Mexico: Right Rev. Dr. John Mills Kendrick.
North Dakota: Right Rev. Dr. Cameron Mann.
Oklahoma and Indian Territory: Right Rev. Dr. Francis K. Brooke.
Olympia: Right Rev. Dr. Frederick W. Keator.

Porto Rico: Right Rev. Dr. James H. Van Buren.
Philippine Islands: Right Rev. Dr. Charles Henry Brent.
Sacramento: Right Rev. Dr. William Hall Moreland.
Salina: Right Rev. Dr. Sheldon Munson Griswold.
Salt Lake: Right Rev. Dr. Franklin Spencer Spalding.
South Dakota: Right Rev. Dr. William Hobart Hare.
Right Rev. F. F. Johnson, Assistant Bishop.
Southern Florida: Right Rev. Dr. William Crane Gray.
Spokane: Right Rev. Dr. Lemuel Henry Wells.

II

Cape Palmas (Africa): Right Rev. Dr. Samuel David Ferguson.
Cuba: Right Rev. Dr. Albion Williamson Knight.
Hankow (China): Right Rev. Dr. Logan Herbert Roots.

Kyoto (Japan): Right Rev. Dr. Sidney Catlin Partridge.
Mexico: Right Rev. Dr. Henry D. Aves.
Shanghai (China): Right Rev. Dr. Frederick Rogers Graves.
Tokyo (Japan): Right Rev. Dr. John McKim.

III

BRAZILIAN EPISCOPAL CHURCH: Right Rev. Dr. Lucien Lee Kinsolving.

HAITIEN CHURCH: Right Rev. Dr. James Theodore Holly.

IMPORTANT NOTES

THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

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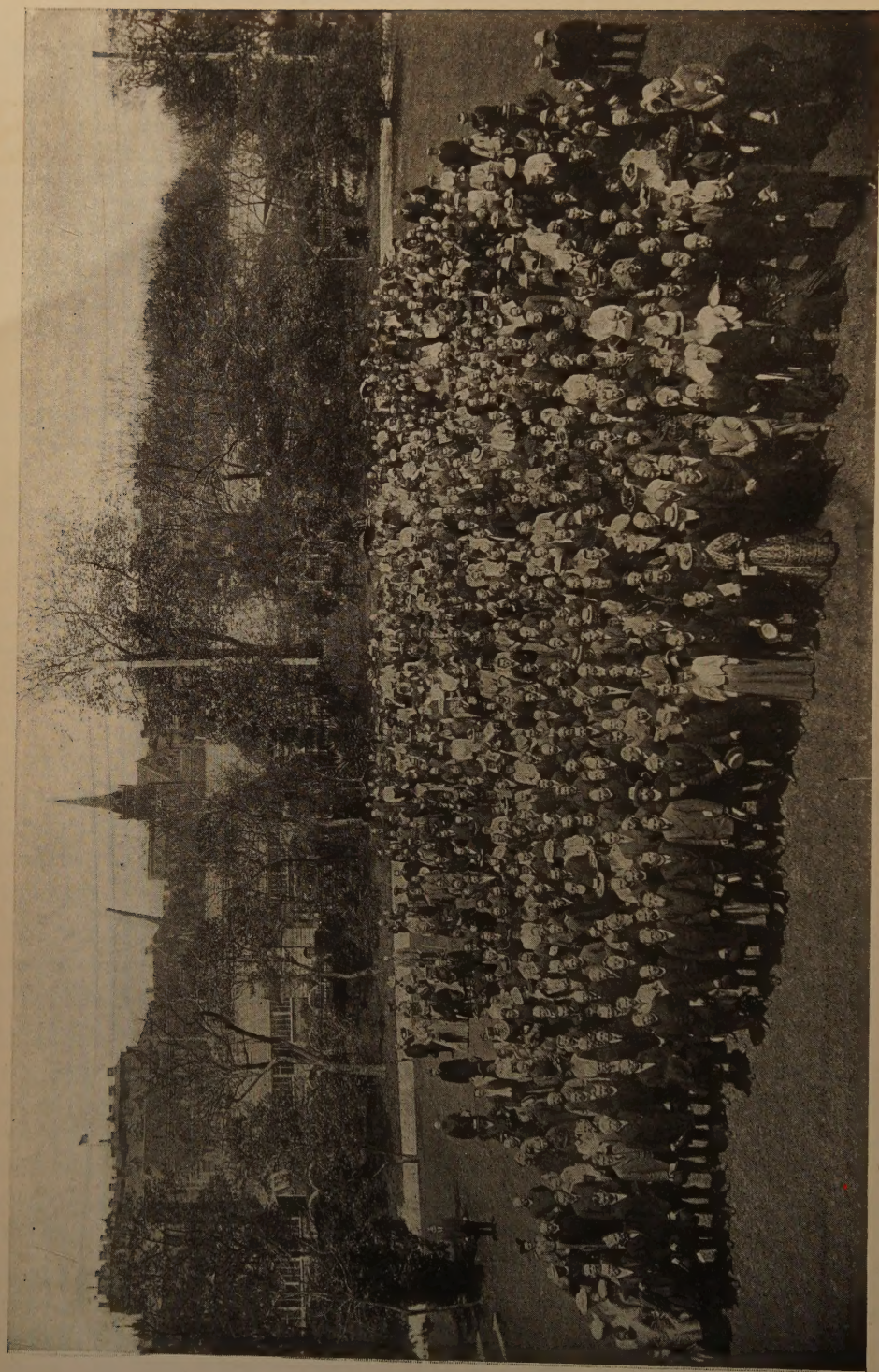
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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc.



MISSIONARY DELEGATES AND VISITORS AT THE MORRISON CONFERENCE, SHANGHAI, CHINA, APRIL 25TH TO MAY 7TH, 1907

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXII.

August, 1907

No. 8.

THE PROGRESS OF THE KINGDOM

JUNE was not a satisfactory month, so far as offerings to meet the appropriations are concerned. The month began with an income \$13,000

larger than that to

The First Duty

June 1st, 1906, but it closed with this

lead reduced to about \$4,000. Yet it is gratifying to find that the considerable gains of the past five years are not only being held, but are even being added to by small amounts. Then, too, we do not forget that this is a year in which final effort is being made to swell the totals of the Men's Thank-offering and of the Woman's Auxiliary United Offering. From one point of view, it would not be strange if the effort to bring these special funds to the largest possible total should cause an actual decrease in the offerings to pay the current appropriations. We say it would not be strange if this should be the case, but to have it so would be a serious misfortune. Unquestionably, the first responsibility is to provide for the work that must go on steadily year after year. We hope that every man in the Church will recognize the privilege offered him to make some gift in recognition of the present and inherited blessings of three hundred years of Christian civilization. But let no one in doing this offer it as an

excuse for failure to take his usual share, or more than his usual share, in the regular work.

Needs and Possibilities

The slight increase in the offerings to meet the appropriations necessarily

causes serious concern. Those appropriations are about \$125,000 larger this year than last. The income from legacies, though it promises to be rather greater than usual, will not be as large as last year. Thus, the Board is faced by the possibility of having a somewhat diminished income with which to provide for greatly increased appropriations. Many congregations have scattered for the summer, some, it is to be feared, without having completed the amount of the apportionment. The situation can only be saved by the speedy offerings of individuals. These may be made direct to George C. Thomas, Treasurer, 281 Fourth Avenue, New York, and will in all cases be credited to the parish to which the donor belongs, when the name accompanies the gift. We recognize that a single month is all too short a time in which to secure the \$318,683.32 still needed to provide for this year's budget. But it can be done. We have in mind the successful effort of the

Presbyterian Foreign Board to close its fiscal year, as it did recently, without indebtedness. The Presbyterians have given this year more than ever before. Their gifts total \$1,272,000 for foreign missions alone. This is a larger amount by fifty per cent. than the congregations of the Church have ever given to provide for the appropriations for both domestic and foreign missions.

MR. SCHIEFFELIN'S report of the visit of the deputation of American laymen to Great Britain is a challenge to English-speaking laymen everywhere to take a larger share in the work of making our Lord known. When the scope, character

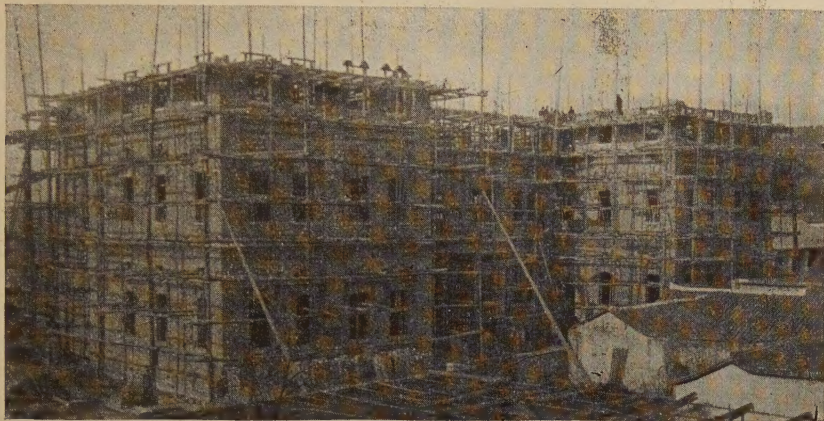
and methods of that work are once understood by laymen, it will be clear to them that no enterprise to which they can turn their energies is more worthy of the highest talents the most richly endowed man has to give. The Laymen's Missionary Movement has evidently come to stay. It is well to emphasize the fact that it is a movement, not an organization. It does not propose to administer missions or to gather funds for the maintenance of missions. Its sole purpose is the arousal of laymen to the discharge of forgotten or neglected duties. It does not ask laymen to work for or give to missions in general, but to work for and give to the missions of the Christian body to which they belong. It is trying to create a "missionary party" among laymen, so that when the time comes for action every Christian man will consider it discreditable to say, "I am not interested," or "I don't know enough about missions to help." Archbishop Davidson has recorded his conviction of the importance of such a movement, by receiving the deputation at Lambeth and giving it his trained counsel, and by a letter to Dr. Lankester, of the C. M. S., in which he said: "You do not need that I should assure you of

the intense interest with which I hear of the visit to England of the American laymen who are endeavoring to stimulate and deepen the interest of thoughtful men generally in missionary work. I pray that the blessing of God may rest upon this great endeavor, and I am anxious in every reasonable way to promote the success of this personal mission."

INGLE Memorial Hall, at Boone College, Wuchang, is nearing completion. Indeed, it may be now entirely finished. The photograph reproduced herewith was taken on January 17th. Bishop Roots and

*The Ingle
Memorial at
Boone College*

Mr. Jackson expect to have the building ready for use in September when the college reopens. They hope that, for a time at least, Ingle Hall will make unnecessary the serious overcrowding of the past two or three years. Last year the accommodations intended for one hundred and sixty boys had to do duty for nearly two hundred. So eager to be received were some of the applicants for admission that they and their parents agreed to accept such accommodations as the ingenuity of Mr. Jackson could devise. The college parlor and the men's guild room were converted into dormitories, while one handball court was used for a parlor and a second was pressed into service to increase the dining-room accommodations. Even with this additional space it was necessary to serve meals in two relays. September is almost certain to bring a still larger number of young men to the college. The increased dormitory facilities offered by Ingle Hall will make it possible to receive some of them at least. This steady growth in the number of students will make necessary a new college chapel. The Church of the Nativity is already overcrowded, although none but the students from Boone College and St. Hilda's School are expected at the morning service. Here is an op-



INGLE MEMORIAL HALL AT BOONE COLLEGE, WUCHANG, NEARING COMPLETION

portunity for some one to erect a second memorial building in Wuchang.

DEPARTMENT SEVEN is the department of magnificent distances. This is one of the considerations the Boisé conference had in mind when it decided to petition the House of Bishops at the next General

*The Department
of Magnificent
Distances*

Convention to redistribute the territory and elect three more bishops for the three proposed additional districts.

Undoubtedly the Church in Department Seven is losing many opportunities of growth and usefulness because it is physically impossible for any man to cover adequately not merely tens of thousands but literally hundreds of thousands of square miles. As Bishop Spalding journeys through eastern Nevada, he constantly meets people who recall the days when Bishop Whitaker, having Nevada alone as his district, was able to spend a longer time in each community, and consequently to create impressions and exert influences still remembered and deeply felt.

The present District of Salt Lake includes about 212,000 square miles. When Bishop Spalding makes the trip from Durango in the southeast to Tonapah in the southwest, he must traverse

a longer distance and spend a longer time than would be necessary for the journey from New York to Denver. When Bishop Funsten starts from Boisé to visit Cody in Wyoming, he must spend the better part of three days on the journey and travel as far as from New York to Chicago.

*The Real
Question at
Issue*

But it is not merely a question of long and hard travel. None of the bishops of Department Seven asks for relief on personal grounds. If the Church desires that the present arrangement should continue, they are ready and willing to spend themselves, even though the arrangement leaves much to be desired from the viewpoint of economy in time, effort and money. The bishops and their people are eager to see the Church make the gains they know she can and will make, once practicable conditions are established. Even where the feeling of Christian comity and good will is strong, as it ought to be, it is not pleasant for a bishop to be told by a missionary superintendent of another Christian body: "You had the land and the best people in Steamboat Springs; but I had faith and money, and now we have a church while you have none, and your



LAYING THE CORNER-STONE OF ST. LUKE'S CHURCH, PUERTA DE TIERRA, PORTO RICO
Governor Hunt in the centre in black: Judge MacLeary at his left in white

people are helping to pay the salary of our minister." Nor is it satisfactory to recall that the Church no longer occupies the place of leadership she once had in western Colorado. There are more Seventh Day Adventist churches in that district now than there are buildings of the Episcopal Church.

BISHOP VAN BUREN had not been long in Porto Rico before he saw the need of ministering to a considerable community of Negro people from other islands of the West Indies living in Puerta de Tierra, a suburb of San Juan. A house was rented and made into a church, rude and simple enough, of course, but still sufficient for temporary service. For four years or more these Negro Church people have gone on faithfully with their work. St. Luke's has grown gradually in size and influence. Mr. Snavelly, the present minister in charge, has been much encouraged by the loyalty of his congregation, and by the many opportunities for ministering to others yet

unreached. The work has gone so well that Bishop Van Buren has for some time felt the necessity of having better church accommodations. With his Extension Fund he secured a well-located piece of property, and on June 18th had the satisfaction of laying the corner-stone of a church which, when completed, will cost about \$7,000. Not all the needed money is in hand, or even in sight as yet, but the need for immediate action was so urgent that the bishop has gone ahead in the faith that before the money already on hand is exhausted the people of the Church in this country will provide the \$3,500 still required to complete the building.

MR. MOSHER'S summary of the Morrison centennial conference will indicate what a really valuable meeting it was. It is evident that Bishop Graves and those who worked with him on the committee of arrangements were determined that everything should be done to make the occasion not only impressive in point of size but produc-

live of the best thought and wisest action. The method of preparing and discussing the papers and topics might well be followed in this country, where we fear in religious gatherings the temptation is not always resisted "to make remarks" on the spur of the moment. While scarcely any of the subjects discussed by the conference could fail to interest those in this country who are following the Christian campaign in China, the statement of the conference with regard to the essential unity of the missionaries will receive special consideration. It is perhaps needless to point out that the resolutions of the conference are not rules to guide the members of any mission. For the representatives of each Christian body in China are bound by the standards of the various religious organizations sending them to the field. They could not, if they would, bring about organic union while the churches at home are still separated. The statement of the conference should serve as an appeal to the home bodies to leave no right effort untried to bring about that unity of all Christian people for which our Lord prayed.

DR. LLOYD landed in San Francisco June 27th, about three weeks earlier than he had anticipated, and

Dr. Lloyd at reached New York

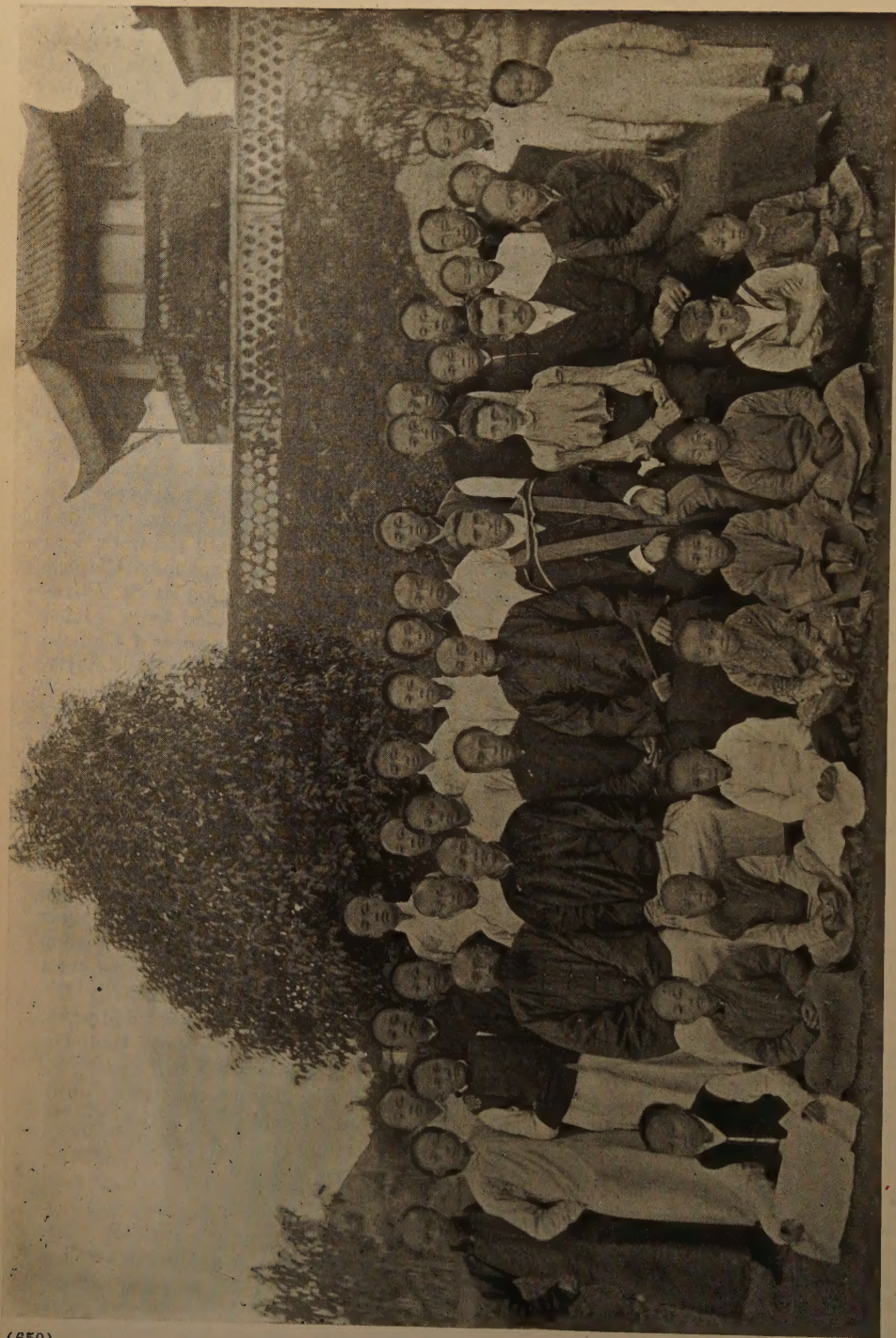
Home : July 15th. Much to

Dr. Alsop in his regret, he was

Honolulu unable to make the

scheduled visit to the Honolulu mission because of uncertainty of securing passage from Honolulu to San Francisco without waiting at least a month longer. The Rev. Dr. Alsop, however, Dr. Lloyd's companion on the deputation, and Mrs. Alsop, remained, and under

Bishop Restarick's guidance began to see many of the interesting things connected with the Church's work in the city and neighborhood. An inspection of St. Peter's School and attendance upon the closing exercises occupied one day. The next, Dr. Alsop attended the opening of the convocation of the district, which had been delayed for the arrival of the party. On the first Sunday Dr. Alsop preached at the cathedral in the morning, spoke at the service of the united Sunday-schools of the city in the afternoon, and at night made an address at a missionary meeting in the cathedral. In all, he saw the cathedral filled four times that day, and heard services in three tongues and addresses in four. At the annual meeting of the Woman's Auxiliary, Dr. Alsop preached the sermon, and reports of the work were made in Hawaiian, Japanese, Chinese and English. A reception at St. Elizabeth's House was preceded by a service notable for the large number of Chinese men. They filled their own side of the chapel and overflowed into the women's seats. In order that not only the Church people, but others in the city, might meet the visitors, the bishop arranged a reception for Dr. and Mrs. Alsop at the Hawaiian Hotel. The experience of these visitors has been similar to that of all others going to the islands. Here, say Dr. and Mrs. Alsop, they find "the summing up of their journey." On the other hand, Bishop Restarick and his staff are more than grateful for all the help given by Dr. Alsop's practical and spiritual addresses. As we go to press we learn that Dr. Alsop and Mrs. Alsop reached San Francisco July 9th. In the September number we hope to publish an article by Dr. Alsop, giving his impressions of the Honolulu mission.



THE TEACHERS AND SOME OF THE BOYS OF ST. PAUL'S SCHOOL.
Mr. McCarthy sits in the centre, at his left, Mrs. McCarthy and Dr. Taylor

EDUCATIONAL CONDITIONS IN ANKING

BY W. McCARTHY, A.C.P.

SO much has been justly said about the educational movement in the four or five great Chinese centres where foreigners are found in large numbers, that people at home are apt to overlook the fact that there are other important centres where the same movement is in progress. Owning, however, to the small number of foreigners interested in these places, the world outside of China is in comparative ignorance of the fact. We read encouraging reports from Canton, Shanghai, Tientsen, Wuchang and Nanking; but beyond these, and perhaps one or two more, little or nothing is known of the wide generality of the movement.

Anking, the capital of Anhwei province, situated as it is on the great river highway of central China, with a population of about 100,000, is far enough removed from the neighboring vice-regal seats, Nanking and Wuchang, and withal is of sufficient size, to hold a position of independent and commanding importance. It contains the residence of the governor, and holders of the other high provincial posts, together with the inevitable swarm of officialdom throughout the whole graduated scale naturally dependent on these great offices. In the recent past it was the custom for nearly 20,000 students to assemble within the city for the triennial examinations, the successful passing of which led to going to Peking for the higher honors and emoluments Chinese literature had to bestow. These things have gone, but in their place have arisen schools and colleges, in all of which are taught, or are supposed to be taught, the various branches of "Western Learning."

Careful recent inquiry shows that there are at present established in Anking twenty-two large schools, with a roll of about 2,600 students and seventy teachers. This teaching staff does not

include the many stewards, bursars, proctors and other officials who help in the management of the schools and, what in their eyes is probably of far more importance, the administration of the funds.

Of these twenty-two schools, thirteen are of government founding and patronage; that is, supported from the provincial revenue; the remaining nine, of the nature of private schools, being founded and financed by the various provincial and trades guilds, whose headquarters are at the capital. Of these, all the government institutions are boarding-schools, while most of the private schools have boarding as well as day pupils.

The provincial treasurer, H. E. Fung Yuing Hen, is keenly interested in education, according to his lights, and to this is owing the fact that the government schools have by far the better service of teachers, both as to numbers and efficiency. But when one has said that one has said all, for a mere glance at these halls of learning reveals carelessness of detail and absence of thoroughness; a show behind which there is little that is real.

First and foremost of the government schools is the Anking College. This establishment is under the presidency of H. E. Yen Fu, an official of Taotai rank; one who has spent several years in England, who speaks and writes English well and is in many respects an accomplished and energetic administrator. Under his guidance this school easily leads the other similar institutions in the city, some attempt, at any rate, being there made to keep the standard of learning and method up to what it ought to be. There are 250 students and twenty teachers at this school. The other government schools follow at a far interval, their "*raison*

d'être" being apparently to provide more or less comfortable quarters for the dependants and cadets of official families.

All these schools have a certain amount of military drill, which is the only form of exercise indulged in; and this is done in a very slipshod way to the discordant shouting of marching songs. All the students wear uniforms. They all learn English and the various branches of what is known as "Western learning," comprising geography, general history, mathematics, etc., but all in a slovenly, perfunctory manner, the object to be attained being apparently to finish a given book in a certain time. The result is more than painful.

The most depressing feature of the whole matter, however, is the question of discipline. This, as understood by the modern educator, hardly exists. Punishment is almost unknown, except when in rare instances the teacher so far forgets himself as to strike a boy openly in class. Young China, however, is not so easily cowed as it was ten years ago, and the result is a stand-up fight or, rather, "maul" between the two. Such an event inevitably produces a revolt among the students, a disturbance at headquarters, the dismissal of the teacher, and the leaving of the school by a body of the interested or sympathetic malcontents. These promptly go off to another school, perhaps to repeat the performance in a few days. Familiarity and friendship between teacher and scholar have no place in the educational scheme, the latter being left entirely to his own devices for amusement and recreation. Here one touches a very sad and disheartening subject. The lack of interest, friendship and oversight which might do so much to guide and control, permits the boys, many of whom are quite young, to wander on the streets for their recreation at all hours of the day, and even to late at night. The evil habits picked up in this way are directly responsible for much of the unhappiness and disappointment that is so manifest in so many of the young men one meets.

In the private schools there is still less

attempt even to pretend to oversee the students by rule and regulation. The status of private schools is by no means so good as that of the government institutions. After the preliminary funds have been subscribed, and the school is started, the promoters expect it to take care of itself financially; but owing to high rentals, inflated prices and bad debts, besides lax administration, poor management and all the many inevitable items that do not appear on the balance sheet, many of these establishments are in a very poor way financially, while educationally their efforts are perforce weak and ineffectual.

Besides these two classes of schools, there are others of a third class, the life history of which can only be compared to that of Jonah's gourd. They are—they flourish exceedingly—they are gone! Some shrewd rascal will post his bills, advertising to teach all subjects under heaven. Pupils will troop to him, and this school will be opened with great ceremony amid the firing of thousands of firecrackers. His prospectus is grand in its comprehensiveness, his schemes are admirable. Fees are handed in and for a few days the school work proceeds. One morning it is discovered that the door will not open, and, after some raging round the place, an entry will be effected, when it will be discovered that the late principal has decamped by one of the night steamers, leaving a few benches and tables to satisfy his creditors.

Besides swindling many dupes, this type of school does harm to education. From them has sprung what I must call, for lack of a better title, though I thereby misuse a good old name, "wandering scholars"—not, however, like our mediæval wanderers, going from city to city wherever the best was to be found, and spending years in each place. The wanderings of our Anking pilgrims of learning are much more circumscribed. They confine their peregrinations to this city and their residence in any one place may amount to days, but can often be counted by hours. They pay the re-

quired fees, attend the classes in a most exemplary manner, then vanish! A month or so later information is obtained about them. "The rules were too strict"; "There were too many boys in a class"; "The windows did not admit enough light" or "Admitted too much light," and so they left! Further inquiry discloses that two or three schools have in the interval had the benefit of their presence for periods of varying length that left, however, a good part of the time spent in doing nothing. These young men—for this class is almost entirely confined to young men of about twenty years of age—having plenty of money and no fixed purpose in life, form a most disturbing element through their example, though their direct influence is almost negligible.

In presenting such an account of our position here, as it now is, it is only fair to say that the points against which criticism is directed are not necessarily inherent to the scheme of education attempted. These as they stand are comprehensive and liberal. Further, the teachers, judged from the old-fashioned standpoint, are men of culture and learning, not one in the government schools, at any rate, being without his classical degree. The libraries are well used wherever they are installed. The weakness of the whole scheme is the attempt, as it were, to construct a complicated machine with no more than elementary knowledge of mechanics, and with worn-out hand tools. For example, all the teachers may be eminently fitted to teach the Chinese classics, but those who are intrusted with the duties of imparting the modern learning have but the merest smattering of it. Libraries are used, but the books in them are the old-fashioned treatises and classical volumes that have served the scholars' purpose for so many centuries. The difficulty is not with the "scheme" but with the "method."

This, then, is the situation: An earnest desire for real education; an attempt to meet it without knowledge or

judgment; many schools, but little true learning; masses of young men and boys gathered together without any kindly or sympathetic oversight, with no care for their souls or higher aspirations. Many are going wrong in ignorance who might, were the means at hand, be given a wholesome training under Christian guidance.

What have we, the Christian Church, to show as material to use in meeting the evident demand? The China Inland Mission has a small girls' day-school, where only the most elementary work is done. We have a girls' school which is still in its infancy, and a boys' boarding- and day-school which has been established six years. The work at present is largely elementary, but the results of our schools are such as to give sufficient evidence that we are doing work that sadly needs doing.

The girls' school is situated in one room, both inconvenient and unsuitable for school work. The boys' school occupies a double Chinese house, which is in a state of considerable dilapidation. The dormitory space is as full now as it ought to be, while down stairs the class-rooms are most unhygienically paved with brick. This is the plant, and yet for six years the school, under the direction of the clergymen in charge, has done good work. The Rev. C. F. Lindstrom began it, and the work has been ably carried on by the Rev. E. J. Lee since 1905. In the autumn of 1906 Bishop Roots sent me to take charge as principal, thus freeing Mr. Lee for his clerical duties entirely, and allowing one man to give his undivided attention to the school. There are many more lads waiting for admission than we can possibly care for with the present accommodations.

Here is an opportunity for the Church to make a strategic advance in her educational work in this important provincial capital. Of the value of our Christian schools the history of modern education in China leaves no doubt.



ONE OF THE PRIVATE WARD ROOMS AT ST. LUKE'S HOSPITAL, TOKYO

ANOTHER PERSONAL EXPERIENCE OF ST. LUKE'S HOSPITAL, TOKYO

BY A. M. CLARK

ASAGORO SUZUKI'S comment upon his experience in St. Luke's Hospital, Tokyo, in the July number of your magazine, touches a responsive chord in my heart. May I tell the readers of THE SPIRIT OF MISSIONS of my own experience?

It was my good fortune last summer to spend two months as a patient in one of the private wards of St. Luke's Hospital, Tokyo. Only one who has been taken ill alone in a foreign land and laid up in a hotel far from clean, with no attendant who can speak or understand your language, can appreciate the great relief of finding one's self under the hospitable shelter and skilful treatment to be had at St. Luke's. There are many of our own countrymen and

people of other nations in Tokyo who, but for St. Luke's, would have had small chance of recovering from serious illness, and who, during a long sickness and convalescence, would have had to dispense with all the little comforts and mitigations to be had at home.

Though St. Luke's has been erected as a means of bringing the Japanese under the influence of Christianity, we must not therefore neglect our own countrymen or those of other foreign nations who sometimes in illness need our care as much as the Japanese themselves. Therefore, English and Americans, French, Germans and Russians, all are cared for at St. Luke's together with the Japanese. And the fees paid by the foreigners assist in extending the work among the Japanese.

There are nine private wards in St. Luke's, all spotlessly clean and as cheerful and attractive as our home rooms. The floors are of hard wood, with blue and white Japanese rugs, the furniture is well chosen and the walls are painted a warm buff color, so that the general effect is sunshiny and cheerful. During the hottest weather Dr. Teusler was at the seaside, but remained in telephonic communication with the hospital, and came up by train to Tokyo whenever sent for. The head nurse, Araki San, who has been trained in America, was also taking her summer vacation, and several of the other nurses, too, and yet all the daily routine went on and the patients were cared for as if the full staff had been present. The Japanese assistant doctors are very capable and at least one of them is always in the building. The Japanese girls trained here make excellent nurses. Four of the present staff speak English quite well. They are bright, happy little creatures who seem to enjoy their work, and so small that they look almost like children as they come solemnly around with their little watches and thermometers to take the patients' temperatures.

The question has been asked more than once, "Why should we support mission hospitals in Japan? The Japanese doctors are now as well trained as foreigners and many of them are as skillful in medicine and surgery. Besides this, they have their own hospitals in many places, several of which are in Tokyo. Why, then, do we need a mission hospital in this place?"

I would reply to this, that the Japanese hospital accommodation in Tokyo is still very insufficient and inferior to our own, and that for these and other reasons the Japanese patients at St. Luke's are not falling off in numbers, but increasing so much that Dr. Teusler is greatly in need of funds to build an addition, and therefore the importance of the hospitals as an evangelistic agency is not less, but greater, than formerly.

As an example of this, let me quote an

instance from a letter from the Rev. J. H. Kobayashi, who, in addition to his many other duties, visits daily the patients at St. Luke's and gives the religious instruction to the nurses, who are all Christians. Mr. Kobayashi is one of our most devoted workers, and his many acts of thoughtful kindness cannot fail to attract those to whom he ministers to the religion which he represents.

"Last summer," he says, "I used to take morning glories to you every morning. I used to take some to some of the women patients in the large ward where a few of my wife's friends were at that time. Well, there was an elderly woman possessing the bed next to the one belonging to one of my friends. She was in rather a miserable state, both in body and in mind. She was sick, but besides, her husband did not treat her well, which pained her very much. Although she was sick in the hospital, he would not even come to see her, not even once. One day I took too many flowers for the vases of my two friends, and I happened to ask this very woman if she had any vase for flowers. She said, 'Yes,' so I put some into it.

"Well, this simple, almost unconsciously done, act of sympathy moved her tremendously. 'What sort of man is this?' she asked to herself. 'I am sick here in hospital and my own husband has not kindness enough to come and see his own wife. But here is a perfect stranger and he comes and talks kindly to me and gives me this token of sympathy. What makes him to do this act of goodness?' So she asked my wife's friend next to her who I was, and being told that I was a Christian, she for the first time felt inclined to read the tracts which were in the ward and which she had absolutely refused to read before. This opened the soul to the wondrous power of redeeming grace, and she just devoured Christian doctrines and was baptized before Christmas, and is now one of the happiest members of the cathedral. This morning glory has done a glorious work, hasn't it?"

Skaneateles, N. Y.

THE ACHIEVEMENTS OF TWELVE MONTHS

BY THE REVEREND S. HARRINGTON LITTELL

HOW THE HANKOW DISTRICT HAS GROWN AWAY FROM A MISSIONARY ON FURLOUGH—GETTING ACQUAINTED AGAIN WITH THE MISSION—NEW STATIONS—NEW BUILDINGS—NEW ENTERPRISES—NEW CHINESE HELPERS.

WHILE trying to catch up with the work of the Hankow District after my year on furlough, I have been impressed by the amount and importance of new work undertaken since January, 1906.

Here is a list, jotted down at random, of things accomplished or begun within the past fifteen months:

1. Boone Divinity-school opened with six regular students and one special.
2. Boone Medical School founded.
3. Ingle Memorial Hall nearly completed.
4. Double house for Boone teachers finished.
5. Boone College Translation and Publishing Department inaugurated.
6. A school for Mandarin's daughters opened at Wuchang.
7. A second story added to St. Peter's Hospital, Wuchang.
8. A class of seven young men in training as nurses.
9. New kitchens and operating room at the Elizabeth Bunn Hospital, Wuchang.
10. New St. James's Hospital, Anking, built. Probably the most modern and complete hospital in China.
11. Triple house for foreigners built at Anking.
12. A boarding-school for boys founded at Anking.
13. Two new out-stations opened near Anking.
14. Additional land purchased at Chiaokeo and St. Peter's, Hankow; at Wuhu; Changsha; St. Saviour's, Wuchang; Fanchang and Anking.
15. Land presented to the mission at

Ichang; Tsen Hwang Kang, and two places in the Yuen Wung District, with free use of land and buildings in a third place for ten years.

16. A valuable site secured and paid for in Hankow, for the fifth church centre in the city, to be known as All Saints'. Here are to be built immediately the Woman's Training-school, and the Catechetical School, both made possible by gifts within the past year.

17. Three Chinese deacons have been advanced to the priesthood.

18. Six Bible-women have graduated, and are at work, the first women to be trained wholly in the district.

19. Work opened in seven places along the Peking-Hankow railroad. The increase of Chinese helpers has made this possible. These places are all within the Yuen Wung District, from which the strong appeal came to Bishop Roots for missionaries.

20. Work opened at Puchi near Hsinti, in answer to another appeal; also at Chinkeo, twenty miles from Hankow.

21. Work begun at Nanchang, capital of Kiangsi Province.

22. New churches built at Taihu, Chuho and Hanch'uan.

23. An industrial school opened at Ichang for beggar boys, with twenty scholars. In nearly every case the boys had to go to a hospital to be cured and strengthened before they could be admitted. A proper building for this almost unique institution is being erected.

24. Land secured and foreign dwelling erected at Shasi.

25. Another middle school at St. John's, Hankow, making eleven schools in this city alone, under the mission.

26. A dwelling for the Chinese priest at Changsha.

DO YOU WONDER THAT I HAVE BEEN IMPRESSED?



"STAMPEDERS" FOR NEW GOLD DIGGINGS IN NORTHERN ALASKA PASSING THE SPOT WHERE THE MISSION OF ST. JOHN'S-IN-THE-WILDERNESS IS NOW BEING BUILT

BUILDING IN THE WILDERNESS

BY ARCHDEACON STUCK

MY winter journeying is done, and for the last three weeks I have been in camp at Allatkatet, the site of the new mission, ten miles north of the Arctic Circle. I brought down two white men with me from Bettles as well as my native boy, Dick, so we are four in the "outfit." It was well I brought the white men, for all the native men in these parts are off hunting, the winter "grub" being gone and the pinch of spring hunger already making itself felt.

About 160 logs are already cut of the 300 we shall need, and close upon 100 are hauled from the woods to the building site. We broke a trail with axes and shovels right down to the bottom in three or four feet of snow for nearly a mile, to haul the logs over. First I had to change the log-haulers from a day

shift to a night shift, because the sun grew so warm that the snow became soft and mushy. Later we had to abandon the trail cut painfully through the woods along the bank to the place where the trees are felled, and drag the remaining logs to the bank at the nearest spot, dump them over to the river, and haul them over the ice, which lasts longer than the snow. That involved making a skidway and hauling the logs up from the ice to the mission site with block and tackle. The early spring here (I saw the first goose yesterday, May 1st) is making extra expense in building St. John's-in-the-Wilderness. The snow goes so rapidly, there is so little frost at night, that log-hauling becomes increasingly difficult. I still confidently hope to get everything finished by the time the first boat comes; if I don't, I'll have to stay—that's all.



THE HEADQUARTERS OF THE CONSTRUCTION CAMP ON THE KOYUKUK



"ALL THE WINTER LONG THEY HAVE HAULED MY SLED; NOW THEY ARE
DRAGGING OUT LOGS FROM THE FOREST FOR THE CHURCH AND
THE DWELLING HOUSE"

The night grows shorter and shorter. It is daylight from three in the morning to nine at night. Presently there will be no night, and before I leave here the sun will be shining twenty-four hours in the day. We are hurrying to get the logs out, for they must be hauled before the snow goes or they cannot be hauled at all, and, on the other hand, we cannot begin building until the ground is free of snow and thawed.

The ice will go out probably about May 20th, and on the first water will come down a raft with rough lumber, which I was fortunate enough to purchase in Bettles, and a carpenter. The lumber has been lying there since 1900, so it is thoroughly seasoned, and I bought it for less than we could have whipsawed green stuff out of the spruce trees. A cache of dressed lumber and other building material, including doors and windows, we sent in by steamboat last summer.

My particular and special duty is that of cook. I have no skill with an axe, nor strength to drag heavy logs about; so, to save cost which will be great enough anyway, I am cooking three square meals a day for hungry men—and then washing the dishes and cleaning the pots and pans. And I would remark that every time I put my burned and scalded and cut hands into that miserable dishwater, I feel a new sympathy for the whole race of cooks and scullions. Did you ever cut up a quarter of moose, or even a leg of beef, and manage to take a slice of man incidentally? Did you ever try to open a case of butter with a sheath-knife and have the point slip into your palm? Did you ever spill frizzling grease on your knuckles or bring away a scarred finger and thumb from a pot handle that was somewhat warmer than you supposed it to be? Go off and do all these things and then stick your hands three or four times a day into hot dishwater and you will know what I mean.

Moose and caribou meat, bacon and

beans, "sour-dough" bread and flapjacks, evaporated potatoes and dried apples—these constitute our staples.

However, I will be amply repaid for everything when I see the buildings going up, and shall be glad and proud if I am able to turn over the completed mission to Miss Carter when she comes in on the first boat.

I shall have plenty of native assistants by and by, and they will begin moving to this spot from far and near. It is right opposite the mouth of the Alatna (Allakaket in the native tongue means "mouth of the Alatna"), which is the water highway to the Kobuk River and Kotzebue Sound. The Kobuks (who are Eskimos), who are coming into this country in greater and greater numbers, are the most docile and tractable natives I know of. They will use the mission and reap its benefits as well as the aboriginal Koyukuks.

The nearest white settlement is sixty-five miles away at Bettles, to the north. South of us there is no white town nearer than Tanana, nearly 200 miles away by the winter trail. Thus the mission is very favorably located, free from the contaminating influences that are playing havoc with our work on the Yukon, and should have a great sphere of usefulness. I am most hopeful of our work on the tributary rivers, but on the Yukon we have heavy odds against us.

It gives me great pleasure to see the log-piles grow day by day. I like to watch the dogs hauling the timbers, and to think that even they are helping in no small degree to build the mission. All the winter long they have hauled my sled; now they are dragging out the logs from the forest for the church and the dwelling-house. What could we do in this country without the dog? And four of those six dogs have served me most faithfully for three years now, and have hauled my sleds between 5,000 and 6,000 miles. I am very much attached to them and they to me, and I really hate to leave them behind me when I "go out."

My travels this winter have not covered as great a distance as last year, because I ended abruptly here instead of returning to Fairbanks, but I suppose I have made about 1,500 miles. And this winter every step of it has been on foot. I have not ridden a mile all the winter. The snows have been so deep, the storms so frequent, the loads that I had to pull between far distant places so heavy that there was no question of riding at all. The dogs had all their work cut out to pull the "grub" and the camp equipment. I judge that between 800 and 900 miles I have travelled on snowshoes this winter, much of the time breaking trail through heavy drifts. Between the Chandalar and the Koyukuk I went over nearly all the ground three times—once forward, then back and then forward again, before the dogs

could bring the sled along. And, at times, we have had extreme cold this winter. Twice the thermometer has gone as low as 70 degrees below zero. At that temperature the moment one puts one's head out of the cabin door it is as if someone seized one's nose with a pair of tongs.

I have another new mining camp to my credit now. As I was the first clergyman of my sort to hold services in the Koyukuk camp, so I am the first to visit the Chandalar camp. And I found the same cordial welcome there, and had the same close attention. There is now no mining camp in Alaska that I have not visited. The effect of these rare visits it is hard to estimate, but it is at least something that one voice is occasionally lifted up on behalf of the Higher Life—and listened to.

THE SHASI PAGODA

SOME readers of THE SPIRIT OF MISSIONS have been interested in knowing the identity of the pagoda used for the cover design of the July number. It is the ancient pagoda of Shasi, dating from the ninth century. Shasi is an important city of nearly 100,000 people on the Yang-tse about two hundred miles west of Hankow. The Church has had a mission there for some time, but only recently has it been possible to send a foreigner, the Rev. Amos Goddard, to oversee and lead the work. Mr. Goddard and his Chinese associate, the Rev. M. P. Kwei, are making steady progress in the city and in a number of surrounding out-stations.

In her book, *The Yang-tse Valley and Beyond*, that remarkable English traveller, the late Mrs. Isabella Bird Bishop, says:

"Shasi is pre-eminently and abominably dirty, and dirt and bad smells assail the traveller on landing. Much of the refuse of the crowded city at the back is thrown over the river wall, ac-

cumulating in heaps which at low water conceal half of it. Steep steps lead up these vile mounds, and appear to be preferred to the stone stairs covered with slippery, black ooze. Below the heaps lie from one to two thousand junks with crews on an average of ten men each, and frequently the junkman's wife and family in addition, giving an average floating population of 10,000.

"Beggars' huts encroach on the top of the embankment; and when I write that hosts of gaunt, sore-eyed, mangy dogs, and black pigs each with a row of bristles standing up along his lean, curved back, and beggars, one mass of dirt and sores, are always routing and delving in the heaps, the reader will not be surprised that I did not find Shasi prepossessing. . . . Among the interesting features of Shasi are a ninth-century seven-storeyed pagoda, with eight faces, each face recessed on each story, and containing a stone image of Buddha and a dark and foul staircase leading to a remarkable view from the top. . . . Shasi is called the Manchester of China."



AN AFTER DINNER REST IN THE MESS TENT



ARCHDEACON STUCK IN AN ARCTIC CABIN CHRISTENING THE FIRST BABY BORN
IN THE NEW CHANDALAR CAMP. THE FATHER IS A JAPANESE,
THE MOTHER AN ESKIMO



"THE SCHOOL BUILDING IS IN ONE END OF THE OLD SPANISH CONVENT CHURCH
OF SAN JOSE DE GRACIA, BUILT IN THE YEAR 1660."

This building was secured for the Mexican Church through the effort of Bishop Doane in 1901

TRAINING FUTURE LEADERS FOR MEXICO

BY THE REVEREND LEFFORD M. A. HAUGHWOUT

SIX months have passed since the reopening of the Dean Gray School under its new or expanded name. As all schools of this class in Mexico are named after the manner of churches, it was thought best to conform to the national custom, especially as the former title sounded very foreign to Mexican ears. As amended, the official title now reads, The Dean Gray Memorial School of St. Andrew; or, in Spanish, *Colegio de San Andrés, Memorial de Dean Gray*.

Upon my arrival last December, I found but little to suggest a school, whatever may have been its prosperity in the past. The school building is one end of the old Spanish convent church of San José de Gracia, built in the year 1660. This convent was suppressed and confiscated by the government fifty-eight years ago, on account, no doubt, of some treasonable conspiracy on the part of the monks. This was a by no means unusual occurrence during the troublesome days of the reform. At any rate the government turned the extensive buildings of the convent into barracks, and sold the old church to *La Iglesia Mexicana*, or *Iglesia de Jesus*. It was then reconsecrated as San Pedro, the name by which it is known at present.

The old church is of typical Spanish architecture, built very massively and vaulted throughout. It consists of five bays, each about thirty-four feet in depth, and a chancel bay somewhat less. The most western bay was originally partitioned off and divided into two floors; later the bay next to it was treated in the same way. These two bays now constitute the sum total of our school accommodations. Of this space, one-half of the downstairs part is devoted to the kitchen and servants' quarters.

The other half is divided into a dining-room, printing office, vestry room and a small store-room. There are no windows whatever in this part, except the semi-circular one over the main doorway. But as the partitions reach only half-way up to the eighteen-foot ceiling, enough light comes in over them for most purposes; not by any means enough for either health or comfort. One-half of the upper story is a large brick-floored room, which is used for a dormitory. In the other half are the school-room and two smaller rooms, which are used by the Rev. Mr. Orihuela and myself for recitations. The partitions upstairs are constructed on the same plan as below. The light, however, is somewhat better, as there are four large windows, though unfortunately they are ten feet from the floor. The vaulted ceiling is about twenty-two feet in height.

Such is the building as I found it, except for the school-room, which has been formed since by pulling down some useless partitions. The only furniture which it boasted consisted of a dozen and a half chairs, two tables, a dilapidated desk and a half-dozen broken-down beds.

The first task which confronted us, therefore, was that of finding furniture and other equipment for the school-room, dormitory and kitchen. From the bishop's discretionary fund, appropriated by the Board of Missions, and through the kindness of some of the members of Christ church, the English-speaking congregation in Mexico City, our absolute and immediate necessities were provided. The amount expended in this way, aside from articles given by friends, was about \$250. Prices in Mexico City are very high, much higher for most things than in New York.

The pupils of the school range from

eleven to twenty-two years of age. Two of the oldest have begun the study of theology, although they have not quite finished their preparatory studies. Most of the younger boys are looking forward to holy orders. The two youngest ones had never been inside of a school before they came to San Andrés. It is apparent from this state of things that a wide diversity of instruction is necessary—everything, in fact, from the alphabet to theology. For the primary classes we have secured an experienced woman teacher; and in the others I am assisted by presbyters Orihuela, Mayer and Hernandez. With the exception of six classes, the instruction is given in English. This is rather difficult at first, as the boys know only Spanish; but it is the method which the best private schools of the republic are rapidly adopting. It is surprising how quickly the boys pick up the language in this indirect manner.

So much for the school as it is; and now a word about our hopes. We want to remove the school to our splendid new property in the suburb of Tacuba, and erect there a suitable building. The reasons for this step are manifold and imperative. In our present quarters we are absolutely limited to fifteen pupils. Neither the dormitory nor the school-room will accommodate more. This of course is an absurdly small number, and if there were nothing better in prospect, it would hardly seem worth the expenditure of so much time and money. It is a poor business proposition.

As to the possibilities of growth, with proper accommodations, I may safely say that they are almost unlimited. Schools with American or English instructors are at a premium in Mexico. The Methodist schools both here and in Puebla are overflowing. In the latter city they have 300 pupils, and are constantly increasing. The future of the Mexican Church depends largely upon its schools. Therefore the importance

of providing for the greater needs of San Andrés can hardly be overestimated.

There is also an important economic consideration to be taken into account. It is fair to expect that with a modern building, properly equipped, the school will become self-supporting, save possibly for salaries, within three years.

But even though we were content to expend ourselves upon the education of only fifteen boys, the removal of the school would still be imperative. The old stone church is dark, cold and unsanitary and, as might be expected, the health of the boys is far from good. It is located, moreover, in one of the dirtiest and most unhealthy parts of the city, and, as we have not so much as a square foot of ground, the boys are obliged to play upon the street. This is particularly undesirable, as it brings them into daily contact with the very worst element of the city's population. It is unfortunate, also, that the head of the school is compelled to live outside because of the lack of space.

There is a great future for this Mexican work, if only we are wise enough and aggressive enough to take advantage of the opportunities. The people are awakening from the lethargic sleep which has held them so long, and are eagerly asking for better things. What they need above all else is a pure religion; a religion which has in it the power of moral regeneration. Whether this need will be ultimately satisfied through the building up of the new and better catholicism which we are offering them, or through the gradual reformation of the corrupt catholicism which they already possess, God only knows. And it matters little to us which. But for the attainment of either result, our work is most essential. If the Roman Church in Mexico ever reforms, it will be through the pressure of such influence as we are now bringing to bear. Its present status is so low that we cannot possibly recognize the validity of its mission.



SOME OF BISHOP BRENT'S IFUGAO FRIENDS

AMONG THE PHILIPPINE MOUNTAINS

BY THE RIGHT REVEREND CHARLES H. BRENT, D.D.

AFTER a short visit in Baguio, during which I confirmed some of the Easter School boys, I set out, on March 12th, for Bontoc over a route part of which was new to me. I had never been in the eastern part of the Province of Benguet, and took this opportunity to see what the character of the country was and what the type of native. The first afternoon I travelled about eight miles to a place called Itogan, some 2,800 feet above the sea level. It was the dry season of the year, and the whole countryside was smoking from forest and grass fires; at night the spectacle was very fine. Sometimes the whole mountain-side would burst out in such a way as to light the country for miles. The Igorots have a disastrous habit of burning off the coarse dry grass every year and by

this means destroying the pines. Our own property in Baguio has several times been within an ace of being destroyed.

On the following morning, early, I started out from the place where I had slept, my only companions being my pony and four *polistas*, or carriers. The country through which I went was more or less precipitous, as all the interior of northern Luzon is. After going up one thousand two hundred feet, I dropped a thousand and then went up three thousand. As one travels eastward the country becomes increasingly poor, and the type of native more than ordinarily low and degraded. The houses are of the most primitive character, and are filthy. There is a minimum of rice cultivation, and the people seem to live chiefly on *camotes*. It is so sparsely

settled that it is only here and there that one sees small groups of hovels. The people are friendly and unsuspicious.

On March 14th I went through the district of Kyapa. In about ten hours' travelling I met but few natives on the trail, and came into view of but few *barrios*. I spent that night at the office of the *secretario* of Pangpang. This man was an Ilokano, and had two very attractive little children. To my surprise, the elder came up to me and

ing day were the most pitiable that I had seen. Just as I was starting out, my carriers had a consultation among themselves and seemed to be disinclined to go on. They had been talking with some women on the road who apparently had told them something that disturbed their equanimity. Upon inquiring, I discovered that news had come to them that *busols*, or savages, were on the trail ahead of us and had recently hacked two men to pieces. I tried to



AN IFUGAO DANCE

greeted me in English; I found that for a time he had been at school in Baguio. I asked him if he spoke English and his reply was, "Yes," garnished with an oath. Is it not distressing that in many, many instances the only words of English that the children and poorer natives know are words of profanity?*

The Igorots that I met on the follow-

ing day were the most pitiable that I had seen. Just as I was starting out, my carriers had a consultation among themselves and seemed to be disinclined to go on. They had been talking with some women on the road who apparently had told them something that disturbed their equanimity. Upon inquiring, I discovered that news had come to them that *busols*, or savages, were on the trail ahead of us and had recently hacked two men to pieces. I tried to

laugh away their fears, supposing that it was a myth, and jokingly took out a sheath-knife which I always carry with me and said that we need not be afraid of anything with a weapon like that. They said, "That's all right for you, but it won't defend us!" and they would not proceed until they had secured spears.

When I arrived at my destination that night, Bambang, in Nueva Vizcaya, I found that the story they had heard was true. At that time of the year the people are more or less unoccupied, the rice having been planted, and their idle

* Archdeacon Stuck has had many a similar experience even in the less frequented parts of Alaska, where he has found young children whose English vocabulary was confined to a profanity of which they were entirely innocent. See especially, page 113, *SPIRIT OF MISSIONS*, February, 1906.

hands apparently are ready for mischief. There is a tradition that the head-hunter is abroad when the fire-tree blooms. As the fire-tree blooms when the native has no work to do, it is quite probable that the coincidence is a fact.

I lost my way at dark, and very nearly camped out in a river bottom. In trying to find my path, I stumbled across an illicit still and disturbed the workers. By this time I was down in the valley of the Magat River, only

believe that no westerner could stand the hardships and difficulties that would be involved in ministering to such people, and yet they are our responsibility, and we must make some effort to reach them.

I spent several days in Bayambong, the capital of Nueva Vizcaya, and had service for the Americans and such Filipinos as cared to attend. These latter came in good numbers. The whole province, so far as it is under any Chris-



IFUGAOS WATCHING THE DANCE

about 1,000 feet above the sea-level. The day had been one of intense heat, and to add to the discomfort the trail frequently went through burning districts. My carriers gave out, and I had to leave them behind.

In this three and a half days of loneliness and quiet I pondered a good deal over what could be done for those poor undeveloped natives whose country I had passed through. One thing was evident: whatever Christian work was possible would have to come from a native who would be able to share their life. I

tian influence, is Aglipayan. It is in the jurisdiction of the only Filipino bishop that has thus far been consecrated by the Roman Church. The Governor of Nueva Vizcaya, who is a friend of mine, would not let me go on to Quiañgan without a guard. It never occurred to me that there was any extraordinary risk in travelling unattended, nor do I think that there was. It is true that near Quiañgan itself an American school-teacher had been seriously injured by a spear thrown by a fanatic, but so far as I know this is the first in-

stance of the kind that has ever occurred. Adjacent to Quiañgan are *barrios* which have never given their allegiance to the American Government. Most of them have not been molested in any way, but whenever they have been approached they have bristled with hostility. It is only a matter of getting their attention and being assured that the American is their friend, and they will be as responsive as the people of Quiañgan and Banaee.

It took me two days from Bayambong to Quiañgan, a distance of perhaps thirty-four miles. Quiañgan is a place where we ought to establish a mission at once. The *presidente*, Rafael, is a Christian of some years' standing, and is eager to have aid for his people. I confirmed him and some members of his family. Women who had been baptized, or had used such opportunities to gain knowledge of Christianity as hitherto had been afforded, flocked in with their babies for baptism, and I baptized upward of sixty, all of them having Christian sponsors. There is a school under an American teacher with 150 pupils. If we had two missionaries and a doctor to go there at once, I believe that we could do anything we chose with this population of many thousand people.

Rafael has just built a new house, and he asked me if I would not dedicate it to God for him—which I was glad to do. It is most pathetic that people asking for a Christian teacher should have to ask in vain. The American school-teacher is enthusiastic about his work, and although, after his serious wound from a spear, his health is such that it seemed to me he ought to go away, he persists in staying and continuing his duties. Not only here, but elsewhere, the children of this world are wiser in their generation than the children of Light. Young Americans feel it worth while to give up the best of their years to ministering to the intellect and manual dexterity of these obscure people, but the Church is so slow in presenting her sons to do a higher and more inspiring



RAFAEL, PRESIDENTE OF QUIANGAN

The bishop confirmed him and some members of his family

work that the opportunity is slipping away. A physician who has been connected with another mission in the Philippine Islands has applied to me to come to us. He has been in the Igorot country, and would like to take up work among them. I wish that I could place him in Quiañgan at once. If there is any chance of doing so, I shall arrange for it. The natives of this part of Nueva Vizcaya are known as Ifugaos.

In Banaee, a day's journey further up the mountains, I stayed with my friend, Captain Case, a Massachusetts man who has done admirable work for the constabulary in this lonely spot. His only companion is a young school teacher, one of our communicants, named Beyer. Both of these men rarely see a white face. Their lives, however, are lived on a high plane, and they are recognized as having done faithful service. Here I baptized some children,



THE MISSION SAWMILL AMONG THE MOUNTAINS

consecrated the burial ground of the constabulary post, administered the Holy Communion, and went up an adjacent valley to a *rancheria* called Sapao. The trail was such that we were unable to take a horse, indeed, the only trail there was for a large portion of the way was on the walls of the rice terraces. It was a hard, but interesting, journey; the rice was in its early beauty, and I have never seen a better crop.

In Banaee, though in a different province, we are only a long day's journey from Bontoc. Once before I had been over Mount Polis, which lies in between, and with the memory of the leeches and the mud and the steepness of the trail, I dreaded the trip. To my surprise, I found but little mud, no leeches, and a fairly good trail; indeed, I enjoyed the day very much. I reached Bontoc in the late afternoon. Here I remained until after Easter, attending

to business matters and ministering to the people.

The following week I was with the missionaries in Sagada. Mr. Staunton has done astonishing work. What would in China be called the "compound" has been formed, and the buildings are being erected as fast as lumber can be secured from the mill. We have been hung up at the mill through buckled saws and various other unforeseen hindrances, but by degrees I think the field will be clear and we shall be able to do good work.

It is with great regret that I learn that priests from an order of bearded Belgian friars are being placed in avowed competition with our missionaries by the Bishop of Nueva Segovia, an American whose temper of mind one would suppose would be above such things. Hundreds of thousands of natives in other provinces are left without any ministrations in order that the

Roman altar may be set up in antagonism to ours. I believe three priests are to be placed in Sagada and one in Bontoc. I know that our missionaries will be Christian and forbearing in all that they do, but there cannot fail to be a spirit of unrest and dissension among these poor, ignorant people who are perplexed by things which are easy enough for better informed persons to put up with. Of course we shall continue quietly with our work, and so far as possible maintain the unity of spirit in the bond of peace.

After a Sunday in Sagada, where a new set of converts was confirmed, and a service at the church at Bagnen, which was well attended, I left for Cervantes. Dr. and Mrs. Johnson have settled down in Sagada in their humble quarters with cheerfulness and interest. The doctor has already done much in the way of ministering to the people; his mechanical skill is an acquisition to that mission.

In Cervantes I did not have an opportunity to hold service, as I merely spent a night there and it happened that there was a public reception given in honor of some visitors. Early next morning I started down over a new trail to the coast, fondly hoping that I could take the horses the whole way, and expecting to make the coast by night. But we were delayed by our carriers, and then discovered, after thirteen or fourteen miles of travel, that the road was impassable for a horse, so we sent our ponies back and continued on foot, spending the night with some old acquaintances at a road camp. We reached Tagudin, on the coast, the following day at noon, after a wearisome and extremely hot walk of twelve or fourteen miles.

The same afternoon I secured a *carromata* and started on a thirty-mile drive down the coast, along what is erroneously called a road. The poor little ponies of the *carromata* were too tired to do their work faithfully, and the driver was too irritable to do his work patiently. The ponies got stubborn before we had gone half a mile, and stuck

fast in a river-bed. The next few miles the driver and I did as much pushing as the horses did pulling; sometimes up to our knees in water, sometimes to our ankles in sand. However, we reached a town where I stayed with some hospitable American school-teachers, and next day proceeded to San Fernando, where I got a boat for Manila, after an absence of about six weeks.

A CRITICAL SITUATION AT ANVIK

A TELEGRAM received from Bishop Rowe announces that illness will make it necessary for the Rev. John W. Chapman, Anvik, Alaska, to take his furlough this year. Miss Sabine and Mrs. Evans, who have been at their post continuously for the past five years, are also coming out on furlough this summer. This leaves the Anvik Mission badly crippled and places additional anxieties upon Bishop Rowe. A nurse and a woman worker were appointed some time ago to fill the vacancies caused by the absence of Miss Sabine and Mrs. Evans. It will be most undesirable for these recruits to spend the long winter alone at Anvik. The bishop asks for the immediate appointment of a priest, or qualified layman, to the mission. Bishop Rowe has never been so hard pressed for helpers as at present. "I am becoming desperate," he writes, "in regard to lack of workers. It does seem hard to believe that our Church is unable to furnish a clergyman, divinity student or layman to help out in the work in Alaska. If so, it may be wise to 'sidestep' as a proud Church and invite the material of other churches, with their missionary zeal and spirit, to come in and carry out the Master's order: 'Go and preach the Gospel to every creature,' because of our inability."



THE REV. W. H. BLISS, who recently joined the Honolulu staff from Batavia, Ill., has entered upon his work at Iolani School and St. Clement's Church with much promise of success.

M. T. O. NOTES

THE rector of St. Paul's, Augusta, Ga., says: "I look for a very good Thank-offering from the men. I have some of the leading business men of Augusta on the committee, and they are taking hold of it in the same business-like way that they would to raise stock for a new cotton factory."

THE Men's Thank-offering Committee of Grace Church, Oak Park, Chicago, has prepared a blank check for the use of the men of the parish in making their offerings. On one end of the check is a reproduction of the old Jamestown tower, on the other a reproduction of a rude drawing showing the place where the Holy Communion was first celebrated on this continent according to the Anglican rite. Underneath are these words from Captain John Smith's account of the colony: "Wee did hang an awning (which is an old saile) to three or four trees, to shaden us from the Sunne; our walles were rales of wood; our seats unhewed trees, till we cut planks; our pulpit, a bar of wood nailed to two neighboring trees. This was our Church."

Aside from the interest of the check itself, it is worth noting that the men of Grace Church, Oak Park, believe in gifts to the Thank-offering of a size that suggests a check deliberately written rather than an impulsive hand thrust into a pocket to find some odd change.

BISHOP BRENT, in a letter to the Churchmen of the Philippines, reminds them that not only was Jamestown the first permanent settlement in the original thirteen colonies, but that in 1619, in "a little Episcopal church in Jamestown, Va., the representatives of a thousand English colonists met in the first American Congress and laid the foundation of free government. First among the treasured gifts which those hardy pioneers of 1607 brought to the shores of the new continent was the Anglo-Saxon Christianity that is the

strength of our present national life and the hope of its future. At the General Convention we desire to give concrete expression to our appreciation of our religious heritage. To this end every Churchman is asked to enroll himself as a grateful participant in the commemoration of the Jamestown settlement, the soul of which was the Christianity of the settlers."

Bishop Brent asks that every Churchman living or sojourning in the Philippine Islands will contribute to this cause.

BISHOP VAN BUREN, of Porto Rico, has put forth a thanksgiving and prayer for the use of his people in connection with the three-hundredth anniversary of the planting of the Church in Jamestown.

THE parish paper of Trinity Church, Wilmington, Del., has a good "last word about the M. T. O." Seventy-seven contributions and pledges, together with the offering at the corporate Communion service on June 16th, total \$907.55. The rector has set \$1,000 as a goal, but as Trinity has nearly five hundred communicants, of whom probably one hundred and fifty are men, it is fair to assume that when the other men who intend to contribute, but have not done so yet, have made their offerings, the total will considerably surpass the rector's expectations. Every man in the parish and every lad over fourteen have been given the opportunity to share in the fund. It is evident that careful work has been done by the parish committee. Here is a sample report from one of its members:

"Number of names on list, thirty. Twenty-two persons answered and subscribed. One was on his way to Europe, and consequently could not be reached. Seven answered negatively, by letter or verbally, giving as their reasons 'poor business, sickness in family, multiplicity of calls, lack of interest, etc., etc.'"

THE LAYMEN'S MISSIONARY MOVEMENT IN GREAT BRITAIN

BY WM. JAY SCHIEFFELIN, PH.D.

THE inspiration of the interdenominational prayer-meeting for business men, held in New York last November in grateful remembrance of the centennial of the Haystack prayer-meeting, has not only extended over the United States and Canada, but now embraces also Great Britain. It was seen that to preach the Gospel adequately to every creature would require a force four times as large as that now in the field. The English-speaking world is at present doing eighty-five per cent. of all the missionary work other than Roman Catholic. Therefore, if this work is to be increased to an adequate extent, it must be chiefly through the efforts of Americans, Englishmen and Scotchmen.

At the invitation of representatives of the English missionary societies a commission from the Laymen's Missionary Movement of the United States and Canada visited England and Scotland, sailing from this country May 17th and returning June 22d. The chairman of this commission was Mr. Silas McBee, Editor of *The Churchman*. The other members were Messrs. J. Campbell White, secretary; N. W. Hoyles, K. C. and E. R. Wood, of Toronto; Admiral A. T. Mahan, Messrs. Alfred E. Marling and Wm. Jay Schieffelin, of New York. All the members were present in London excepting Admiral Mahan, who was detained at Nauheim by ill health.

The Commission was given a hearty welcome by men of every communion. In London they met an interdenominational committee in conference at the rooms of the Church Missionary Society and addressed meetings of laymen in the assembly room of the British and Foreign Bible Society. at High Holborn

and at Queen's Hall, when Sir Mortimer Durand presided and the Archbishop of Canterbury sent his welcome and endorsement.

At the public meetings Mr. White showed graphically how inadequate are the efforts now being made and how ample are the resources of Christendom to evangelize the world in this generation. Mr. Marling spoke as a business man to business men on the importance of knowledge of the subject of missions and their value as an investment. Mr. Schieffelin described the origin of the Laymen's Missionary Movement, urging the responsibility of laymen and the benefits of co-operation. Mr. McBee made a strong argument for Christian unity, enforcing the sinfulness of dividing Christ's Body, the Church, with an eloquence and earnestness which made a great impression. The chairman read a letter from Admiral Mahan in which he said:

"The power of the Gospel of our Lord is, I believe, signally manifested in this particular step; itself no spasmodic movement, but the natural outcome of an interest in Christian missions, which for some years back has been increasing in all the Christian denominations in our country, and at a rate which, though notably rapid, has been steady and sustained, and in the end has drawn them thus together. Without any affectation of ignoring those differences of view on points of real, though minor, importance which unhappily have divided us into separate ecclesiastical organizations, they have come together in the single supreme purpose of common concerted action for the spreading of the knowledge of the name and message of Jesus Christ throughout the world He came to

redeem. In such unity of purpose and action, in which they now seek the co-operation of their brethren among the laity of Great Britain, there appears to me a marked approach toward the oneness which our Lord prayed might be shown to the world by His followers; and I am persuaded that in no other way will His prayer be forwarded by men more surely than by acting heartily toward this end in which all agree, and in comparison with which our differences, however valid to our consciences, are relatively insignificant."

Opportunity was also given to Mr. Schieffelin to present, on behalf of the Commission, the purpose of the Laymen's Movement at the annual reception of colonial and missionary Church workers in the great hall of the Church House, Westminster. This gathering was arranged by the United Boards of Missions and was presided over by both the Archbishop of Canterbury and the Archbishop of York. There were present the Bishops of Durham, Winchester, Birmingham, Chichester, Exeter, Gloucester, Lichfield, Salisbury, Wakefield, Barking, Dorking, Yarrow, South Tokyo, Selkirk and Trinidad, Bishops Montgomery, Johnson, Ingham, Hamilton-Baynes, Morley and Royston, a hundred and twenty-five missionaries and a large number of the clergy and prominent laymen. The addresses on this occasion were fully reported in *The Guardian*, and the plan and purpose of the movement were received with interest and approval by Churchmen of every school.

Men representing the entire Church of England welcomed the movement.

The Archbishop of Canterbury invited the Commission to Lambeth Palace, and in the historic chapel prayed for the blessing of God on the Laymen's Movement.

Bishop Montgomery asked the Commission to visit the house of the Society for the Propagation of the Gospel and, after hearty words of cheer and commendation, he took them into the chapel and prayed with them and for their work in Great Britain and gave them his blessing.

Bishop Ingham, of the Church Mis-

sionary Society, was earnest in his support of the cause, while Dr. Lankester, the Home Organization Secretary of the same society, was chairman of the committee which made the arrangements for the Commission in Great Britain. The success of its mission is due in large measure to his devoted work.

The Commission travelled through England and Scotland, speaking at Bristol, Sheffield, Edinburgh and Liverpool to large meetings. In Scotland a committee was organized with representatives of all the churches to organize the Laymen's Movement for Scotland, with Lord Kinnaird, Lord Over-toun and Lord Guthrie at the head, and the Honorable Walter Scott, Master of Polwarth, as chairman of the executive committee.

In Liverpool the meetings were wonderfully responsive, thanks to the enthusiasm of Bishop Chavasse. Fully 1,800 men attended an evening public meeting. The result was a strong committee to co-operate with the London committee.

The latter was appointed on June 12th at a large and unanimous meeting of Christian laymen, both Church and Non-conformist; the English committee has a good representation from the C. M. S. and the S. P. G. laymen's associations:

Thus the Commission has to be thankful for successfully accomplishing its object and for advancing the cause of world evangelization, while at the same time it contributed not a little to a closer co-operation in this work on the part of the men of various Christian bodies.

THE REV. W. E. POTWINE, of Honolulu, who was recently called back to his old parish at Pendleton, Ore., has declined. Bishop Restarick says, "It would have been a great blow to us if he had left. It would have been a difficult post to fill, for here is a congregation built up absolutely from heathen. St. Elizabeth's ministers to hundreds of people, and when you see twenty-five men at an early service, as you frequently do there, it shows the character of the work."



THE MORRISON CONFERENCE IN SESSION IN THE MARTYRS' MEMORIAL HALL, SHANGHAI
Dr. Arthur H. Smith, one of the presiding officers, sits in the centre of the first row with papers in his left hand. At his left is the other presiding officer, the Rev. J. Campbell Gibson

THE MORRISON CENTENARY CONFERENCE IN CHINA

BY THE REVEREND GOUVERNEUR FRANK MOSHER

ROBERT MORRISON was sent to China by the London Missionary Society in 1807. "The son of a working boot-tree maker," says Sir Robert Hart, in a historical note, "what more unexpected than that he should be chosen to be a 'witness unto the uttermost part of the earth,' and what more unlikely than that such should prove a success!"

He died in 1834, after having published the first English and Chinese Dictionary and a version of the Scriptures in Chinese, in addition to many smaller works, and after having labored diligently to plant the seed of the Gospel of Christ in the great Middle Kingdom. His associate, Dr. Milne, in a book published in 1820, as a venture of faith made a forecast that at the end of a hundred years "the country will have one thousand Christians."

With this "venture of faith" in mind it was no little of an inspiration to see over 1,000 missionaries in attendance at the conference held in Shanghai from April 25th to May 7th, 1907. They represented a missionary body of 4,300 and a Chinese Church of about 750,000 souls. The figures may tell only of the physical and not at all of the spiritual power of the Church; but that the latter is as marvellous as the former we may know from the history (both written and unwritten) of the past hundred years, from the conditions which prevail at the present day, and, by no means least of all, from the Centenary Conference.

For it was a wonderful conference. Missionaries of all creeds, and, as one of the good Baptist brethren told us in regard to his denomination, of no creed (*sic*) at all and of perhaps every nationality in the world where the reformed Christianity is to be found, came from Manchuria and Mongolia on the north, Szechuen and Yuman and Kweichow in the remote west and southwest, and from all the nearer provinces,

as well as from Hawaii, Japan and Malaysia, and for twelve days discussed freely the methods and problems that face them in the empire. Nor did they forget the much more delicate and portentous problems that have divided the Church in the home lands, or hesitate to seek for a means to avoid the perpetuation of those divisions in the Chinese Church.

For two years previous to the meeting of the conference a large and representative executive committee, of which our own Bishop Graves was chairman and the Rev. G. H. Bondfield, of the British and Foreign Bible Society, the most able and efficient secretary, had been at work making preparations. It would be no exaggeration to say that it was the work of this committee which enabled the conference to spend only two hours on the first afternoon of its meeting on rules of procedure, organization, etc., and to evidence throughout the twelve days that there was no contingency for which provision had not been made in advance.

Owing to the great increase in the numbers of the missionary body since the conference of 1890, and to the fact that Shanghai has no hall capable of accommodating all who would have come otherwise, membership in the conference was limited to (1) members of the general executive committee; (2) missionaries who had been twenty-five years or more in China; (3) one elected delegate for every ten missionaries in each missionary unit. By this ruling the representation of the American Church Mission was as follows:

1. *Members of the Executive Committee:* Bishop Graves, the Rev. Dr. Pott, and Dr. Boone.

2. *Length of Service:* From Shanghai—Archdeacon Thomson, Mrs. Graves and Mrs. Pott. From Hankow—Mrs. Jackson.

3. *Elected Delegates:* From Shang-



MISSIONARIES OF FORTY OR MORE YEARS OF SERVICE IN CHINA

- 1 Mrs. Jackson, Am. Church, Wuchang. 2 Rev. C. Goodrich, A.B.C.F.M., Peking. 3 Miss Noyes, Am. Pres., Canton. 4 Rev. H. V. Noyes D.D., Am. Pres., Canton.
- 5 Rev. H. Corbett, D.D., Am. Pres., Chefoo. 6 Rev. J. B. Hartwell, D.D., Am. So. Bap., Hwang-shien. 7 Rev. J. MacGowan, London Mission, Amoy.
- 8 Rev. H. H. Lowry, D.D., Methodist, Peking. 9 Rev. W. A. P. Martin, D.D., Wuchang. 10 J. W. Stevenson, C.I.M., Shanghai. 11 Rev. T. Bryson, London Mission, Tientsin.
- 12 W. D. Rudland, C.I.M., Tielchow. 13 Mrs. Crawford. 14 Rev. J. Wherry, D.D., Am. Pres., Peking. 15 Mrs. H. C. Kip, Ref. Church, Sio-Khe. 16 Rev. R. H. Graves, D.D., Am. So. Bap., Canton. 17 Rev. R. Jenkins, D.D., Am. Bap., Shaoching. 18 Mrs. Jenkins. 19 Ven. A. E. Moule, C.M.S., Ningpo. 21 Ven. E. H. Thomson, Am. Church, Shanghai. 22 Rev. C. W. Mateer, D.D., Am. Pres., Wei-hsien. 23 Rev. J. M. W. Farnham, D.D., Am. Pres., Shanghai. 24 Mrs. Farnham.

hai—The Rev. G. F. Mosher, Mr. F. C. Cooper, Miss Dodson and the Rev. J. W. Nichols. From Hankow—The Rev. Messrs. D. T. Huntington, James Jackson, L. B. Ridgely and S. H. Littell.

The method of procedure was determined by the executive committee with the object in view of covering as much ground as possible. Subjects were chosen for discussion and each one put into the hands of a committee made as representative as possible of the different Christian bodies working in China and of the various sections of the empire. It was the duty of the chairman of each committee to prepare a paper upon the subject assigned, in collaboration with the other members of his committee; and a series of resolutions based upon the paper. These papers were printed in advance and sent to the various delegates; at the conference the papers were not read, but the resolutions were distributed the evening before they were to be presented, and the discussion of the subject took the form of discussion of the resolutions which were presented by the chairmen of committees in opening speeches and then thrown open to the house.

On Thursday, April 25th, at 2:30 P.M., the conference was called to order by Bishop Graves, as chairman of the executive committee. After brief prayer Bishop Graves made a short opening address, in which he explained and gave the reasons for the form of organization adopted by the executive committee. Then, referring to the fact that the meetings were being held in the hall built as a memorial of those who had given their lives in the Boxer martyrdom of 1900, he called upon the conference to remember always the spirit of those martyrs and, in that same spirit of devotion to Christ and love of their fellow-men, to carry on the work for which its members had come from all parts of China.

The executive committee proposed three British and three American names for chairmen of the conference, and from these were elected the Rev. J. Campbell Gibson, D.D., of the English

Presbyterians, and the Rev. Arthur H. Smith, D.D., of the American Congregationalists. Organization was completed on the first afternoon, a reception given in the Town Hall by the Shanghai Missionary Association in the evening; and beginning with Friday, the 26th of April, the regular programme was followed. The following subjects were discussed: "The Chinese Church," the Rev. J. C. Gibson, D.D.; "The Chinese Ministry," the Rev. D. Z. Sheffield, D.D.; "Education," the Rev. F. L. Hawks Pott, D.D.; "Evangelistic Work," the Rev. J. W. Lowrie, D.D.; "Woman's Work," Miss E. Benham and Miss Luella Miner; "Christian Literature," the Rev. J. Darroch; "Ancestral Worship," the Rev. James Jackson; "Medical Work," Dr. Dugald Christie; "The Holy Scriptures," the Rev. A. P. Parker, D.D.; "Comity and Federation," the Rev. W. S. Ament, D.D.; "The Missionary and Public Questions," the Rev. C. W. Mateer, D.D., LL.D.; "Memorials," the Rev. Arnold Foster.

—At the evening meetings the more important subjects discussed were: "Robert Morrison," "The Influence of Christian Missions on Chinese National Life and Social Progress," "A Re-statement of the Motive and Objects of Missions in the Light of Present Conditions," "The Outlook for the Future: New Tasks and New Hopes," "Intellectual and Ethical Problems Encountered in the Work of Christian Missions," and the Rev. Dr. Arthur H. Smith's "Centennial Survey."

Of the papers, perhaps the more interesting were those on "The Chinese Church," "The Chinese Ministry," "Education," "Christian Literature," "Ancestral Worship," "The Holy Scriptures" and "Memorials."

"Comity and Federation," which had been looked forward to as the great subject of this conference, was not very efficiently presented, as the committee seemed to have lost sight of the grand ideal in their desire to establish details of lesser importance. But the great subject of Christian unity had been presented in a most masterly way on the first

day by Dr. Gibson. The *union* of all Christians in one body was frankly acknowledged as impossible at this time, *uniformity*, with equal frankness, was declared entirely undesirable; but *unity*, in aim and, so far as possible, also in action, was accepted as the immediate and practical ideal for which we should strive. Essential differences were recognized cordially, no suggestion was made that they should be ignored; the discussion, however, on a high plane from first to last, was rather along the lines of seeking mutual points of agreement, and to find a statement of them which would be acceptable to all.

Here is the form in which the conference finally recorded its convictions:

"Whereas, it is frequently asserted that Protestant missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching; and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant missions at present working in China, unanimously and cordially declares:

"That this conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the conference does not adopt any creed as the basis of Church unity, and leaves confessional questions to the judgment of the Chinese Church for future consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship, and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our

testimony as to sin and salvation, and our homage to the divine and holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

"We frankly recognize that we differ as to methods of administration and Church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God."

When this statement was finally found, and it was realized how close, after all, the various Christian bodies are, and how great is the extent of cordial agreement, it seemed that the old spirit of preferring to think of contrast rather than contact had been relegated to its proper place and that now only the very real and essential differences remained.

One has but to recall that it is only a few years since discussions of Christian unity seemed always to result in a somewhat hazy expression of desire for *uniformity*, to realize that a great step forward was taken when all were prepared to grant perfect freedom to one another, as well as to see clearly and acknowledge that uniformity, in itself not even desirable, is in no sense necessary to the union into one of the separated fragments of Christ's Body. But even greater than this is the *unity* that has now been attained—for this unity is the first real step toward that final *union* for which all pray and hope.

Space does not allow for comment on the other subjects, though one could wish that the "Memorials," to the Chinese Government, to the Chinese Church, and to the Home Churches, could be read by all. Seldom, if ever, has the master hand succeeded in so clearly, wisely and fully stating the purpose of the Church and of Christian missions "that he who runs may read."

A full report of the conference is to be published in a single volume, which should be in the hands of all who study missions deeply.

SNAPSHOTS OF CHURCH LIFE IN WESTERN COLORADO

PAONIA is a small but growing town in western Colorado. But it has no church, so when the missionary from Delta came to hold the first service a "pool and billiard hall" was the only available place. The next morning we held our first Communion service in Paonia. It was celebrated as of old in an "upper room." Half a dozen of the faithful attended. Among these was a devout and loyal soul who said at the close of the service: "This is the first opportunity I have had to receive my communion for twenty years!" Nor is this an exceptional case in the west, where people move frequently from one pioneer district to another or where they settle in towns where for years we have no missionary or church.



NOW we are able to give these people their Communion service at least at the great festivals of the Christian year, as well as administer the sacrament of Holy Baptism. That the Church's services have been sorely needed in this latter respect is witnessed by the fact that fifty candidates have been baptized during the last eighteen months. More than half of these have been adults. At Hotchkiss (ten miles from Paonia) it was the missionary's unique privilege to baptize (with one exception) a whole family of ten individuals—father, mother and children. The one exception had already been baptized according to the shorter form of service used in case of critical illness. But at the mother's request he was "publicly received" at the same service.



IT was at Hotchkiss, before the "Episcopal" Church was very well known, that a deputy-sheriff walked up to the missionary, evidently bent on serious

business, for he made him explain who he was and prove that he was not the somebody else the authorities were looking for! The habit which the missionary and offender had in common, it would seem, was that of taking pictures. The one took them to illustrate for his eastern friends the various phases of missionary work; the other had the habit of picture-taking also, but he had fraudulent schemes besides. One of these was to teach the astonished youths how to "change pennies into dimes" with a mysterious preparation he carried with him. Fortunately for the suspect, however, he could give a satisfactory account of himself, with further references to some of the best people in town who were communicants, as well as to the county sheriff himself, who is connected with the church at Delta.



THE holding of services in these new towns means, at first at least, laying aside many of the stricter conventionalities of the Prayer Book. But that does not mean that the value of the service is lost altogether. If in a school-house you are announced to "hold meeting," baby carriages with occupants cannot be excluded; nor can dogs. Nor will the vested interests of those present permit the missionary to complain if a dog punctuates the most serious part of the "preaching" with a profound snore, or gives way to an apparent sigh of relief when the sermon is ended! No, services are not always held according to the letter of the rubrics in the Book of Common Prayer, even though the spirit of the rubrics is encouraged!



EVEN confirmation classes are surrounded by a bit of romance now and then. The class does not always as-

semble in the rector's study at the appointed hour. The missionary must meet the class, rather than the class, him. Like the poet and naturalist his study must many times be in the fields. At Coburn, a little siding below Paonia, the prospective candidates for confirmation were found at the barn busily engaged in getting their potatoes ready for the planting. Time was precious for both missionary and candidates, so formalities were dispensed with, a hospitable box was offered the preacher for a seat, the cutting of seedlings was resumed, and the instruction began. True, there were occasional interruptions, as when a seedling aimed for the box hit the speaker instead, or when the box filled to the brim must be emptied into the waiting sack, instructed and instructor all assisted in the operation. But on the whole this final preparation was satisfactory, and during the following week the two candidates were presented to the bishop for confirmation.



THE missionary's wife is as busy as he. She directs the energies of the ladies' guild, teaches in the Sunday-school, has the supervision of the smaller girls' guild, keeps the young people of the choir interested, and the parish generally in good humor. In the absence of the rector and when the need arises, she promptly fills the gap as "di-rector" of the various forces until he returns.



FROM these few glimpses of our work it will be evident that our labor in the west is simply Church work, adapted and applied to the need of a new country. But because the country is new and yet in its childhood, its future like the child's can yet be molded; and as the influence of religious training upon the child life is incalculable, so the ultimate effect of missionary endeavor upon this new field can scarcely be estimated.

Now this youthful section of western Colorado is merely one of the numberless "young hopefuls" in the west of which the Church has made her missionary bishops the guardians. The responsibilities of this important branch of the domestic missionary enterprise should be recognized and shared by all the members of the Church.



TO the ordinary observer there would seem to be very little connection between the early snowflakes in October in the far distant mountains, and our ripened fruit of the next September. Yet there is a vital connection. Let there be a scarcity of "early" snow one year, and the reservoirs in the mountains will be empty and the ditches "run dry" just when the fruit and crops are maturing and water is most needed the next year. How anxiously, then, does the ranchman of Colorado look toward the mountains for the early snow, and sum up his prospects ere he begins to plow, plant and cultivate for the coming harvest! For it is this early fall of snow which Nature packs and stores away in crevice and gulch as a reserve supply for the following July and August.



SO in a figure it is with our work, and all missionary work. The missionary may plow and plant, but that will not bring the full harvest. He that watereth must help him that planteth ere God will give full increase. In its earliest stages missionary work cannot hope to be self-supporting. It needs all the help that the stronger can give to the weaker; that the richer can give to the poorer. Aid and offerings for domestic missions, sent early and promptly on the wings of a prayer, are the gentle snowflakes which fill the reservoirs above us and bring a rich blessing and abundance of fruit, perhaps at a time far distant and at a place far away.

THE CONFERENCE OF THE WORLD'S CHRISTIAN STUDENTS IN TOKYO

One of the members of our Tokyo staff, who attended the conference of the World's Christian Student Federation in April, writes in a personal letter of some interesting phases of the occasion :

IT was to me a most striking affair, not on account of the addresses, though they were almost uniformly excellent, but because of the gathering together of these men and women of many nations and languages, of most diverse customs, and of ways of thinking antagonistic to each other, united here not for the furthering of any selfish ends, but for the advancement of their highest ideals. As Mr. Mott said in reply to Baron Goto, "This unity and harmony came only through Jesus Christ, in whom we of many nations are joined together."

THIS student conference was a striking contrast to a conference of Buddhist priests held in Tokyo at the same time. There was a decided squabble at the first meeting. The newspapers were quick to note and call attention publicly to the different tone of the two gatherings. This Buddhist conference was itself an imitation of the Christian one, and the Japanese *Punch* has a cartoon of a Buddhist priest being awakened from his sleep by the bell of our Students' Conference.

THE hymnal was in six languages—English, French, German, Japanese, Chinese and Korean. Probably never in the world before have people sung in all these at the same time, and it was really wonderful to think of. I used both Japanese and English, but couldn't resist singing *Ein Feste Burg* in the German.

ONE of the most striking addresses was that by Mr. Yun Che Ho, a former Korean Minister of Foreign Affairs, who spoke in most excellent English and afterwards translated it himself into Japanese.

ARCHBISHOP NICOLAI, of the Russian Church, not only attended every afternoon session, but made a short address in Japanese, speaking of his experiences during forty-five years here. He was more heartily welcomed than anyone by the Japanese, who were none of them of his Church, for they reverence him for his goodness and his loyalty to them.

THE Rev. Dr. Motoda, headmaster of St. Paul's College, and the Rev. Mr. Kobayashi, chaplain of St. Luke's Hospital, both took part in the conference and interpreted some of the addresses in Japanese. Several of our own Japanese clergymen were delegates and could not help being greatly broadened and strengthened by what they saw and heard.

DURING the conference some of the distinguished men spoke throughout the city to students, and such scientific men as Professor Macalister and Sir Alexander Simpson, especially, must have made an impression on them, as they have such great respect both for authority and for science.

IN one of its comments upon the conference, the *Kobe Herald* says that Christianity is regarded as having a beneficent effect upon the development of the nation, and continues: "The fact is, we believe, that both the authorities of Tokyo and the nation at large are coming more and more to recognize the need of encouraging the spread of spiritual and ethical influences to act as steadying and inspiring forces in the transition from the old ideas to the new

through which Japan is passing, and this more particularly among the rising generation, to which the Student Christian Federation especially appeals."

REFERRING to the missionaries in Japan, the *Herald* says: "The very

fact that Japan is so ready to welcome with pleasure and friendship a great Christian organization and to encourage its work among the youth of the land is in itself the strongest of proofs that the Christian missions in this country have in general performed their tasks in a wise, tactful and beneficent manner."



THE RECTOR OF ST. JAMES'S, MESILLA PARK, AND HIS VESTED CHOIR OF STUDENTS

THE CHURCH IN A NEW MEXICO COLLEGE TOWN

ONE of the interesting missions in the District of New Mexico is that at Mesilla Park, a college town, where, in addition to the congregation of local people, the Church has an opportunity of ministering to a considerable number of students from all parts of the territory. Since the Rev. Hunter Lewis took charge a year and a half ago, twenty-three of the students have been confirmed and the bishop was expected again

early in the summer to confirm another class. The vested choir is composed entirely of college students. When it was organized in October, 1905, none of its members was a communicant; now all but five are. The congregation is outgrowing the church. Mr. Lewis has a plan for enlargement costing only about \$500. This he hopes to be able to put through during the coming summer.

WHAT THE CHURCH IS DOING FOR THE YOUNG MEN OF JAPAN THROUGH ST. PAUL'S COLLEGE, TOKYO

While home on furlough in 1906 the Rev. H. St. George Tucker, president of St. Paul's College, Tokyo, began, with the hearty approval of the Board of Missions, to gather a special fund of \$26,750 for the enlargement and better equipment of St. Paul's. Some of its buildings were old, its class-rooms were overcrowded, its dining-room was simply a hall in the basement, so damp that green mould formed on the walls. Altogether, the college buildings failed in many respects to meet the reasonable standard of the Japanese Education Department. In response to Mr. Tucker's call for help, \$16,865.33 have been given. The following article tells how Mr. Tucker, in consultation with Bishop McKim and other advisers in Tokyo, has been spending part of the money:

ONE feels that the responsibility for spending money wisely is quite as heavy as the responsibility for securing it. Scores of people have an interest in the enterprise; some of them have made real sacrifices in order to help it forward. It is no wonder, therefore, that one thinks of the spending of such money as serious business.

After many delays and differences with workmen — inevitable, apparently, in these eastern lands—work is at last proceeding satisfactorily. At the time of writing (May 12th), we have used about \$12,000 of the fund. With this we have erected:

1. A hall with four class-rooms, an office and an assembly room.
2. An office building with two class-rooms on the upper floor.

We need still more land and a new dormitory building, including a large physical culture hall and a dining-room.

While the improvement of the plant has been going on, arrangements have been made to improve the work of the faculty. The evangelistic work among the day-students has been greatly extended. Mr. Walke's influence has been much missed in the dormitory, now that he has been sent temporarily into the country to get a better grip on the language. As soon as that is done we count upon having him back with us.

In the meantime Dr. Motoda gives two evenings a week to the religious work formerly under Mr. Walke's direction.

Among the boys recently baptized are some of the best students in the school. Here is an account of one particularly interesting young fellow who came to us last year from the Province of Echigo. Echigo is one of the strongholds of Buddhism, and in some parts there is a very decided anti-Christian sentiment. Koichi (the young student) came from such a neighborhood, and when he first entered the school he would have nothing to do with anything Christian. But gradually, under the influence of Mr. Abe, the superintendent, he was led to read the Bible and listen to Christian instruction. He became interested and last summer asked to be prepared for baptism.

He is a young man of strong personality, and no sooner had he determined to become a Christian himself than he began to try and persuade his school friends to study the Bible. I think that the present class of catechumens is largely due to his work and influence. He was not satisfied with this, however, but determined that he must give his whole life to the work of making Christ known to his fellow-countrymen. Even before his baptism he resolved to enter the divinity-school as soon as he should be permitted to do so.

After being baptized he went home to



ST. PAUL'S COLLEGE STUDENTS AT PHYSICAL DRILL



IN FRONT OF THE NEW BUILDING

tell his parents of his decision. His father was extremely angry, a conclave of his relations was called and Koichi was told that he must give up all idea of becoming a Christian worker or else be disowned by his family. He stuck to what he conceived to be his duty, and despite threats and entreaties came back to prepare himself for entering the divinity-school. His family carried out their threat of disowning him. A few days later his father came down to Tokyo. We tried to persuade the boy to put off his decision (I may say that the whole dispute with his family had arisen without our knowledge), but he was not to be moved.

This will give some idea of the difficulties that some of our Christians have to meet with. A young fellow like Koichi, who was devoted to his family and who was by right the heir of his father's property, must be possessed of a pretty strong faith when he is willing to sacrifice everything for it. One cannot help sympathizing too with the father, for from his point of view there is nothing but disgrace in the course his son has decided to pursue. In the meantime Koichi is cast adrift, but is bravely

trying to prepare himself to be a fit worker for the cause of the Kingdom.

As far as direct evangelistic work is concerned I feel sure that dormitories afford by far the most promising opportunity just now. For that reason I am particularly anxious to complete the equipment of our school dormitory. I am as eager as ever to push through the plan of rebuilding dormitory number two, so as to get a gymnasium, dining-room and additional student rooms, but I fear that we shall have to wait for some more money. I have about \$1,000 on hand that was given especially for the dormitory, but we need \$5,000 to do anything worth while. I had intended to use the money left over from our first building, but the expansion of our college department makes the immediate construction of more class-rooms necessary. The boys are entering the middle school so much younger than formerly that it is impossible to prepare them for baptism until their fourth or fifth year. Consequently we lose them just when they need our influence most. Sending a young man just baptized out to struggle alone with the temptations that beset a college student in the pri-



THE ASSEMBLY HALL IN THE NEW BUILDING

For the first time in its history St. Paul's College is equipped with an adequate assembly hall, so that at commencements it will not be necessary, as in the past, for most of the boys and visitors to stand throughout the exercises

vate boarding-houses of Kanda is like turning a three-year-old child out into the street to earn its living. We simply must provide for the further spiritual nourishment of these young students. This we have determined to do, but it means using every cent of money not designated for the dormitory for putting up the new administration building with class-rooms on the second floor. As we did not have any money to buy land we had to use a long, thin space between the main school and the dormitory. This makes a badly shaped building and interferes with the light, but it was the only thing we could do.

Since coming back I have studied the student question thoroughly, and am convinced of the urgent need of some work for students during their college course. There have been one or two pathetic instances of young fellows from St. Paul's who have gone wrong simply because there was no one to help and guide them.

The crying need here in Japan now is not only for wider sowing of the seed, but also and chiefly for some method of

nourishing and developing the young plant. It is simply criminal to leave it to wither and die for lack of attention. To build up a strong, independent Church, we must think of something more than the making of converts; the bringing up of the newly-born Christian to full manhood must also have our attention.

We hope to use our college department for this purpose, but to do efficient work we must have not only class-rooms but a dormitory. The class-rooms have to be erected first, because without them the dormitory is useless. We have a good dormitory for the middle-school students, *i.e.*, so far as the student rooms are concerned, but I feel ashamed every time I look at the dining-room. Then we must have new rooms for the college students. I am therefore planning to put up a three-story building with a gymnasium on the ground floor. This is an urgent need of the school. We have now no place where the physical culture classes can be conducted in rainy weather, in fact, there is nothing for the boys to do in rainy weather except sit in their rooms. It

is hardly necessary to say that every school of over five hundred students ought to have a gymnasium. The second floor will consist of a dining-room and reading-room, and the third of students' rooms for the college department. Dare I hope to get \$4,000 or \$5,000 more? We really need more than this to complete the equipment of St.

Paul's, but we can do what must be done immediately with that sum.

Our middle school is still far ahead of any other except in equipment, but we shall lose our place in the lead unless we can develop a higher course. To do this we must have more ground. Our space is already too small for the middle school.

WOULD HAVE BURNED HIM ALIVE

BY THE REVEREND D. T. HUNTINGTON

ONE Sunday afternoon, a few weeks ago, one of our colporteurs happened to pass near the execution ground in Ichang and saw a great crowd. He had heard of no execution and went to see what interested them. In the centre of the crowd he found some wood, a tin of kerosene oil and something under a mat. He lifted the mat and under it was a boy about two years old, evidently quite sick. He enquired what the reason was and was told that the family to whom he belonged had had two sons who had died at about the same age, and this one was now sick, so they had come to the conclusion that he was the same child who had transmigrated and was coming back to harm them by being born and dying! They were therefore going to burn him alive. He would then not dare to come back again and they would be able to bring up their next son.

Mr. Pen, the colporteur, then took up the child, examined him, and said to the crowd: "There is nothing the matter with this child except that he has been wrongly treated. He had a sore on the outside of his neck. This was stopped up on the outside and the noxious gases naturally went inward; and now his throat is so stopped up that he cannot swallow. There is nothing supernatural about this."

He then appealed to the crowd on the ground that they were fathers and that it was inhuman to act in this way. The

crowd agreed, and he went on to say that he had several children and could not take the child, but perhaps some of them would take him. Finally, one man came forward and said that he would do so if Mr. Pen would guarantee that the child would live. He did not feel quite equal to that, but agreed to go to the hospital, and if the doctor said the child would probably live he would let the man take him.

Another difficulty arose lest the family should afterward make trouble, but that was disposed of by Mr. Pen's saying that all the people there would act as middle men in the transaction and there could be no trouble.

The doctor's verdict was that the child would probably live. The man who agreed to care for him lives at a town about twenty miles off and I have not heard of him since he left.

This custom does not seem to be common in most parts of China, but they tell me there are usually two or three such cases a year in Ichang.

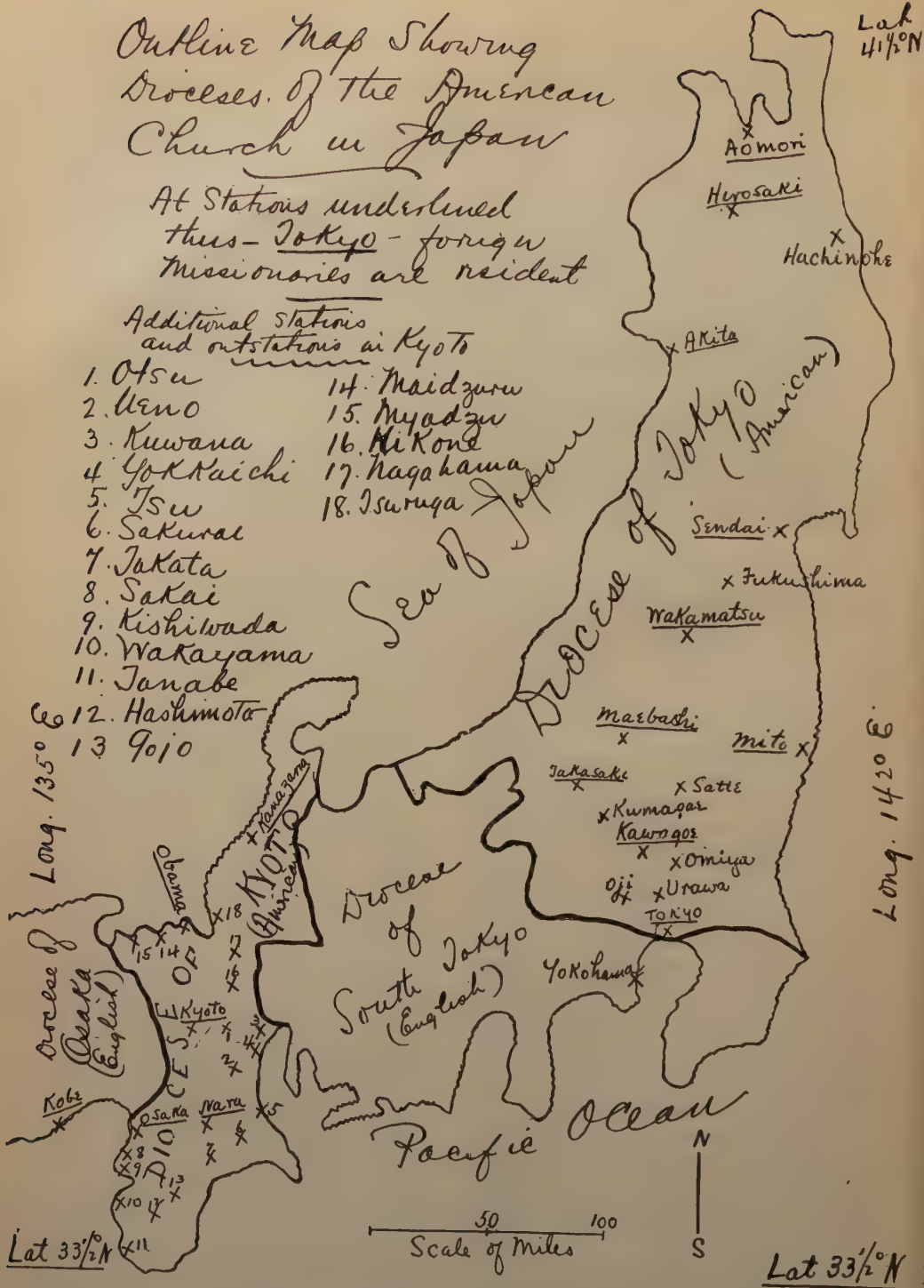
I have two slightly different explanations of the transmigratory idea. One is that the person is a sprite who comes maliciously to harm people, and the other that he is a Buddhist monk who, when he comes before the king of the nether regions, is able to repeat Buddhist books in such a way that the king is quite unable to deal with him. His proper time for returning to earth not having come, he cannot live long.

Outline Map Showing Dioceses of the American Church in Japan

At Stations underlined
thus - Tokyo - foreign
missionaries are resident

Additional stations
and outstations in Kyoto

- | | |
|---------------|--------------|
| 1. Otsu | 14. Maidzuru |
| 2. Ueno | 15. Myadzu |
| 3. Kuwana | 16. Mikone |
| 4. Yokkaichi | 17. Nagahama |
| 5. Tsu | 18. Isuruga |
| 6. Sakurai | |
| 7. Takata | |
| 8. Sakai | |
| 9. Kishiwada | |
| 10. Wakayama | |
| 11. Tanabe | |
| 12. Hashimoto | |
| 13. Gojo | |



THIS OUTLINE MAP OF THE AMERICAN CHURCH DISTRICTS IN JAPAN WILL INDICATE
IN A GENERAL WAY THE ROUTE FOLLOWED BY DR. LLOYD



MORNING PRAYERS AT THE WIDELY LOVING SOCIETY ORPHANAGE

CHURCH PROGRESS AND POSSIBILITIES IN JAPAN

BY THE REVEREND ARTHUR SELDEN LLOYD, D.D.

I SHOULD have written before of our seeing and doing in Japan, but we were moving so fast from place to place that it had to wait till now. So much has been seen and heard that it will be impossible to tell all, and any omission must be a serious loss, since each day brought new light on the problem that it will be the Church's high privilege to solve.

We had our usual good fortune on the trip from Shanghai—beautiful weather, a good ship and smooth seas, so that we landed at Kobe on April 27th well refreshed. Unfortunately, the Bishop of Kyoto had been obliged to leave Japan before our arrival on account of his own and his wife's health, but we found Dr. Correll waiting for us, and we owe him a great debt for his self-forgetting carefulness in helping us to see everything in the diocese in such a way as only one

could who was himself informed to the last detail concerning everything going on there. I appreciated this all the more because Dr. Correll himself had only a few days before left the hospital and was not fit for the hard journeys he made to show us every part of the diocese in the time we could give it.

Sunday, the 28th, we were in Osaka and met the three congregations there. All seemed to be in good condition, the people composing them being solid-looking citizens and their manner and the order of the services were such as would have marked any well-ordered congregation at home. One meets all its expenses; the other two are fast approaching the same enviable status. Their Sunday-schools and other parish organizations seemed very real and wisely administered. St. John's Church, besides giving largely for its support, has established



CHRIST CHURCH CONGREGATION, OSAKA, HAS BECOME SELF-SUPPORTING

The Rector, the Rev. Y. Naide, who presided at the Diocesan Convention, held during Dr. Lloyd's visit, sits in the centre
The parish has on its rolls about 500 baptized persons, of whom 128 are communicants.



SOME OF "THE MULTITUDE WHO HAVE NOT YET UNDERSTOOD"
An idol car of the Tenjin Temple drawn in religious processions

and practically provides for St. John's Orphanage, where quite a number of children are being trained as good citizens who would otherwise have become a burden on society. Later I visited the "Widely Loving Society," where I was much impressed, not only by the wise administration of Mr. Kobashi and his wife, but also by the beautiful illustration it presented of the spirit of Christianity. Those who helped this work by providing Miss Hayashi with the money needed for its building may be assured that they have helped to provide Japan with an object lesson which those who run may read.

You Can See the Difference in Their Faces

April 29th we started to the east side of the diocese, our first stop being Sakai, where all the Church's people met us in a body to express their appreciation of

the help that had come to them from America through those who had taught them, and their gratitude to the Church in America for sending us to learn how they fared. Indeed, this was the story everywhere we came and it required no insight to be able to note the genuineness of such expressions. The most interesting study, however, was to observe the difference in the expression of countenance among the Christians and the multitude who have not yet understood. This alone would suffice to make one realize all that the missionaries have meant to those who have been able to hear them.

At Hamadura Mr. Osuka gave us a charming luncheon at his summer home, where he had invited many of those who are doing the work to meet us. I was struck by the same note in all the addresses—their generous recognition of all they owed to the Americans who have



AN ANNUAL MEETING OF THE WOMAN'S AUXILIARY IN THE DISTRICT OF KYOTO

"One might have thought they had been in constant intercourse with Miss Emery, so carefully did they consider all the claims on their sympathy and so wide was their outlook"

lived among them. Nor did this obscure their set determination to do for themselves and their own people and so prove their high appreciation of all that has been done for them by the Church in America.

Their Desire to Learn is Pathetic

It may be well to note here one matter that was emphasized everywhere, and especially at the meetings of the *Chi Kokwai* (diocesan convention), which I had the privilege of attending in both dioceses. In unqualified terms and with most serious emphasis, the need for American helpers, men and women, was declared. And every possible way of declaring the urgency of the need was resorted to. Nor does it require long residence in Japan to make plain why this is true, or why this is the time when the help is needed. The whole empire is astir. The people everywhere are looking away from their old traditions. Their desire to learn the meaning of Christianity is pathetic, and the Japanese Christians, while they are just as sincere and self-forgetting as Americans, yet lack that initiative that comes of knowing what the end will be.

Again and again I was struck by the difference between the man whose whole tradition makes him certain that faithful ministration will bring blessing and added strength to the Church, and the man who knows this only theoretically, so that while I was convinced that the bishops are right when they declare that our best service will be in teaching a few thoroughly so that they may be able to interpret the Revelation for their people, I was equally convinced that, for a generation at least, it will be cruel to leave the Japanese clergy without the stay of an American helper—not because the one is not as capable or devoted as the other, but because, in the nature of things, the Japanese cannot know, until he has seen it applied, the practical side of Christian service in the community.

And if this is true of men, it is much more so of women. Japan needs, and it knows that it needs, a host of American women to help its women to know them-

selves, the sort of women who in their own community at home are the centre of life and culture and refinement and devotion to the best things. Indeed, if we are going to render Japan the high service for which the present moment has brought to us the opportunity, we must not send to Japan men or women whom the Church at home can spare, but those who are our best and whose place may scarcely be filled. But a company of such as these given now would do for Japan all she needs anyone to do for her, and another generation would find the Church in Japan as really established and as intelligent and vigorous as it is with us.

What the Woman's Auxiliary is Doing in Japan

But I forgot. I was on my way to Wakayama with Dr. Correll and my wife and his. We stayed the night there after meeting the people and looking over the Church's property. Nor will that night be soon forgotten. It was our first experience in a Japanese hotel. All that has been said of the fascinating attractiveness of these places is true. Indeed, I was ready to spend the summer in Japan for the sake of enjoying again and again the pleasantness of them.

At Gojo we spent the day in attendance on the annual meeting of the Woman's Auxiliary, and I wished that many might have been with me then to see with their own eyes the blessed results that have followed their endeavors to pass on to the women in Japan the blessings that have been brought into their own lives through the Revelation of God in Christ Jesus. Here specially was manifest that interesting difference in the countenance I spoke of just now, for it is more marked in women than in men. Here were perhaps a hundred women from all over the diocese, in no way different in their zeal or views of things from a like selected company at home. One might have thought they had been in constant intercourse with Miss Emery, so carefully did they consider all the claims on their sympathy, and so wide was their outlook.



"ALL THAT HAS BEEN SAID OF THE FASCINATING ATTRACTIVENESS OF JAPANESE HOTELS IS TRUE"

I was specially struck by the clearness with which they urged the need for everyone's offerings, without for a moment leaving the impression that the collection of money was the object of the Auxiliary. And their treasurer's report showed that such real discrimination had not been without result. I saw nothing in Japan that gave me so sure a feeling, as did this gathering, that the spirit of Christianity had taken strong hold on the Japanese people except the like gathering at Tokyo, which was of the same sort, though having larger numbers.

While on this trip I had the opportunity to see the temples of Ise at Yamada. I was specially grateful for this, as to visit that spot is to make finally certain that the Japanese will have no difficulty in realizing spiritual verities as these are truly interpreted for them.

We spent May 5th at Kyoto, where St. Agnes's School and the work Mr. Cuthbert is doing for the students show what might be done if we in America would really help, and then on to the west coast where the opportunities that wait for us made me wish I had millions. The only thing that delays Japan from becoming a Christian nation is the lack of people to show her what Christianity really is.

The Chi Kokwai and Its Discussions

On May 12th the *Chi Kokwai* met at Kyoto. In the absence of Bishop Partidge, it was presided over by the Rev. Mr. Naide, president of the Standing Committee. It is the first time, I believe, that such a body has had a Japanese priest as chairman, and I was interested by the dignity and ability with which he directed the work of the conference. There were present eighteen priests and deacons, with twenty laymen, most of them catechists, together with eighteen catechists not members of the body.

Both here and at the conference held later at Tokyo I was struck by the personnel of the gathering. Man for man, they would compare favorably with a like body in America, while all their discussions showed they knew what they were talking about and were tremendously interested in the development of the Church. I was specially interested in what was said about their need for helpers from America. This discussion ended in a resolution passed unanimously asking for twelve men and twenty-five women and the name of each city where they are needed, with the reason for it, was given.

A discussion as to a Japanese bishop ended with a vote (Japanese only voting) twenty-nine for and eighteen against the desirability of a Japanese as bishop in case of a vacancy or a co-adjutor being elected, provided the Japanese were equally competent with the foreigner who might be suggested.

out and good humor and self restraint were markedly characteristic of the discussions here and in Tokyo, though in both conferences it was manifest that men were in dead earnest and often spoke to questions which to them seemed of vital importance. It was very grateful to me personally to observe the



THE NEW ST. JOHN'S CHURCH, KYOTO

Lest any think this discussion was born of restlessness under the hand of a foreign bishop, it may be well to add that it was nothing of the sort, but rather an effort to find out the mind of the Church in Japan as to what is the wisest policy for the future, that we might unite to bring it to pass. I never saw better feeling or more clear spirit of unity in an ecclesiastical assembly. Not a jarring word was spoken through-

confidence of everybody in Dr. Correll's judgment. In all sorts of questions his opinion was sought for. His advice was followed as that of a man whom everybody loved.

One Cause for Entire Satisfaction

It was a real satisfaction to me to find that the time for the consecration of St. John's Church in Kyoto had been fixed for the day after the adjournment of the





SOME OF THE KAWAGOE WOMEN WHO ARE LEARNING FROM DEACONESS RANSOME AND MISS HEYWOOD OF THE LIBERTY THAT CHRISTIAN FAITH BRINGS TO WOMANHOOD

Chi Kokwai. The building is good, and will seat perhaps four hundred people, while the ground floor is conveniently arranged for the work of the parish. A large congregation was present to share the joy of Bishop Williams in having realized his dreams of a fit parish church, but, characteristically, the bishop was not present. He disappeared early in the morning, leaving a note to Bishop McKim asking him to see to it that no reference was made to Bishop Williams during the day. The sermon was preached by the Rev. Mr. Tagawa, now rector of Trinity, Tokyo, who was Bishop Williams's first Japanese assistant in St. John's. As far as possible he respected the bishop's wish, but the reference made to him most happily pictured the mind of the Japanese Church toward its first bishop.

I fancy it has rarely fallen to the lot of a man to have impressed himself so evidently on the people among whom he worked; and it is fortunate for them and for us that the impression has been so definitely that of single-minded devotion in living and working. Whatever else America may do for Japan (and it is giving Japan some very ugly things along with the benefits of its civ-

ilization), it will never have cause for other feeling than satisfaction for having given to those people Bishop Williams.

To the North Coast and Back Again

May 17th we went to Tokyo, and having spent Sunday there I started with Bishop McKim for a trip through the diocese — to Mito and Sendai and Aomori, with stations between. Then back through Hirosaki and Akita and Wakamatsu, with many stations between. In every place I found the Church sometimes small but always strong and real, and the people of the sort who make one sure they will never give up, but will accomplish what is undertaken.

The children especially captured me, and I found it hard to leave Miss Mead's kindergarten at Akita. It is the only one having any sort of equipment, but its duplicate might be established in every city and town in the diocese, given the women and the money. If those who provided Miss Mead with means for carrying on her work could have a glimpse of the little folk in their school, there would never be any question as to the



THE KOGISHO, OR PREACHING PLACE, AT MAYEBASHI

value of the investment they have made, nor as to the fitness of the memorial they have provided.

We stopped two days to see Nikko (called the most beautiful spot in Japan though this is open to question), and then on to spend Sunday at Kawagoe, where we saw strikingly illustrated what the best we produce in America can do for Japan. The Mayor and all the notables were there to bid us welcome as representatives of the American Church, and their patience in hearing speeches proved the lengths they were prepared to go if it was a question of courtesy. But I shall remember most definitely the work that is going on among the women and children, under our two young women missionaries, in spite of their having no house to work in or to live in, and the strong hold the rector, the Rev. Mr. Tai, has on the community, in spite of the poor little place they affectionately call their church.

Some Last Experiences

Back to Tokyo and the *Chi Kokwai* and the annual meeting of the Woman's Auxiliary, where I was impressed as at Kyoto by the fine material and high in-

telligence of those assembled, as well as the perfect harmony that seemed to prevail and the good will and affection between foreign and Japanese workers.

St. Paul's College deserves an article of its own, and so do St. Margaret's School and St. Luke's Hospital. I had the pleasure of being present at the closing exercises of the school, and at a meeting of the societies of the college. If any think these were dull because they were school exhibitions, let him go to Tokyo and be present at like celebrations. I promise him that the speeches of the boys and the doings of the girls will make them sit up straight, and they will wonder how it can be possible that Japan has so speedily acquired a corrected perspective.

The last sight I had in Tokyo was of the 600 boys and young men of St. Paul's College in their spanking clean white uniforms drawn up in parade before the railroad station to bid us adieu. At the word from their commandant, a Japanese officer, literally covered as to his breast with medals given for singular acts of courage in the war with Russia, the whole throng at the station stopped to hear their *Banzai*, and I

turned away with queer feelings in my throat!

A Japanese Layman's Work for Children

No notice of the work in Japan would be complete if Mr. Ishii's work for feeble-minded children were not noted. It would be notable anywhere, but standing as it does in Japan, as a perfectly unique expression of the spirit of Christianity, it leaves an impression that one will hardly forget. His wife is of noble family and is not only cultured but brings to the work, to which she has given herself without reserve, a devotion and gentleness that show she is one of a very small class.

For the sake of keeping his work in an atmosphere that is purely Christian, Mr. Ishii has twice declined large grants from the government offered to him in recognition of the service he has rendered to Japan. The record of his work reads almost like a story of wonders wrought, and the happy children one sees in his home it is hard to realize were once as pathetic as some who have lately been brought to him. One of the most pleasant details of the story of this work is that the fourteen young women who are his helpers and nurses (all trained by Mr. and Mrs. Ishii) are of the number of orphans for whom he first made a home years ago when the calamity resulting from earthquake tempted him to leave St. Margaret's School and care for some of the children left destitute. These young women definitely elected to remain and help Mr. Ishii and seem as happy as himself and the children he has saved.

Sunlight and Shadow in the Life of the Church and the People

I have said nothing about the equipment anywhere. Indeed it were better to make no reference to it. When I first came to Japan I was depressed by finding that nobody had anything that could truthfully be called equipment, and this depression grew as I proceeded. Here and there is a good dwelling, in a few places a reasonably good church

building, but for the rest I am sure the American Church would be mortified indeed by the structures that must be used, and which inevitably must give to the non-Christian Japanese the impression that we are either very poor or very stingy or else must think very poorly of the Revelation we stand for.

When one speaks of the dreadful equipment of the mission he ought to except St. Luke's Hospital at Tokyo. It would be attractive anywhere, and its whole equipment is thoroughly up to date. So far as it goes, it is a thing to take delight in and justly deserves the added room that would make it altogether efficient. Somebody remarked that St. Luke's was like Becky Sharp, in that no one could explain how it prospers, and the simile seemed apt, since it would be hard for anyone but Dr. Teusler to explain how so admirable a hospital could be had for the very small resources the Church makes available for him. The truth is, I suspect, that Dr. Teusler is enabled to turn into the treasury of St. Luke's many hundreds of dollars that come through those who have benefited by his skill and consideration. Probably his contributions from such fees and gifts exceed the amount of his salary as a missionary physician.

However, all this only brings out in clearer relief the splendid heroism of the men and women who have worked so patiently and joyfully, making no complaint of the unnecessary obstacles such things put in their way. And the strength of the Church in Japan, in spite of such efficient means for keeping the people from receiving what our Master bade us bring to them, is but added proof that He is with His workers and will see that they prosper in spite (if need be) of His Church. I came away with regret. Not half has been told of the fascination of Japan and things Japanese. Would that we might give them all we have that is beautiful, so promptly and in such abundant measure as that they might be saved from mar-
ring their beautiful civilization by ignorantly absorbing the poison of ours.

A TWO THOUSAND MILE JOURNEY IN A \$15 BOAT

BISHOP ROWE was at Dawson, Y. T., on June 24th, on his way down the Yukon for Nome and Point Hope:

"I am busy and getting ready to leave for Eagle, Circle, etc. I bought a small boat to-day for \$15, some 'grub,' fitted up a stove out of a kerosene can, and thus equipped will start down the river at midnight. I have got to go alone and do not like that feature of it; but I cannot lose time waiting here twelve days or more for a steamer. Though I start at midnight, yet it is not dark, besides I am less likely to encounter head wind which usually rises in the day-time. I have had to buy 3,000 feet of lumber here for Fort Yukon, and it will cost me \$300—just think of that for cost! I don't believe you can find another place in all our missions where the cost of things—all sorts of things—is half as much as in Alaska. That fact puts a serious burden on me."

A PHILIPPINE RECRUIT

ON May 26th, in the cathedral at Manila, Bishop Brent ordained Mr. George C. Bartter deacon. For more than a year Mr. Bartter has been a member of the Philippine staff, rendering effective service as a layman, especially as treasurer of the mission, and in the meantime preparing for orders.

Mr. Bartter was born in England in 1876, and confirmed by the late Archbishop Benson. He was educated in English parish schools, but at an early age was obliged to think of his trade, and became apprenticed to a printer. In due time he became a master printer and had charge of an office. After leaving school, his desire for further education led him to take certain courses in art and mathematics at South Kensington, and to attend night-school. In 1900 he came out to the islands as a colporteur of the British and Foreign Bible Society. Bishop Brent met him about two years later and marked him out as

a man of deep earnestness and ability. During his term of service with the Bible Society he acquired Spanish so as to speak it fluently, and also Bicol and Visayan.

When he joined the Philippine mission in March, 1906, he was admitted as a candidate for Holy Orders, and has been studying in preparation therefor ever since. He has found time, in the midst of his studies and other work, to gain a familiarity with Tagalog so that he can deliver an address offhand. He has also translated portions of the Prayer Book, including the Communion Service. His thirst for learning led him, during the five years when he was in the Bible Society, to study Greek, and he was able to sustain his examination in the Greek Testament—indeed, that was one of his best papers.

A YOUNG WOMAN PREPARES AN OREGON CONFIRMATION CLASS

WHEN last heard from, Bishop Scadding was on a missionary journey by wagon, boat and rail in southwestern Oregon. It is an isolated country, cut off to a great extent from the rest of the state by imperfect transportation facilities, but that it contains people who need and desire what the Church has to give them is evidenced by what the bishop says: "On Sunday I confirmed a class of fifteen, prepared by a young woman graduate of our St. Helen's Hall, Portland. For more than a year she made this her missionary work and 'rounded up' these young people for weekly instruction. I am sending notice of my visitations to all farmers and ranchers within driving or boating distance of our mission stations and am having large congregations of apparently interested people. Great things might be accomplished for the Church if I could place two earnest young priests in this vast territory to help the Rev. Mr. Horsfall, the saint who has faithfully served here for eighteen years."

JAPANESE PILGRIMS AND PILGRIMAGES

THIS month's cover design shows a group of Japanese pilgrims on their way to visit some Shinto shrine. Answering the question, "Are the Japanese religious?" Dr. Sidney L. Gulick, in his *Evolution of the Japanese*, points out that this custom of making pilgrimages probably existed in Japan even before the introduction of Buddhism. In any event, "it bears powerful testimony of the inherently religious nature of the Japanese race.

"Unending lines of pilgrims," Dr. Gulick continues, "visiting noted Shinto temples and climbing sacred mountain peaks, arrest the attention of every thoughtful student of Japan. These pilgrims are numbered by the hundreds of thousands every year. The visitors to the great shrine at Kizuki of Izumo number about 250,000 annually. . . . The number of yearly visitors to the Shinto shrines at Ise is estimated at half a million, and ten thousand pilgrims climb Mt. Fuji every summer. The number of pilgrims to Kōpira, in Shikoku, is incredibly large; according to the count taken during the first half of 1898, the first ever taken, the average for six months was 2,500 each day; at this rate the number for the year is nearly 900,000. The highest for a single day was over 12,000. These figures were given me by the chief official of this district. . . .

"But besides these greater pilgrimages to mountain summits and national shrines, innumerable lesser ones are made. Each district has a more or less extended circuit of its own. In Shikoku there is a round known as the *Hachi-Juhakka sho mairi*, or 'The Pilgrimage to the Eighty-eight Places,' supposed to be the round once made by Kōbo Daishi (A.D. 774-834), the founder of the Shingon sect of Buddhism. The number of pilgrims who make this round is exceed-

ingly large, since it is a favorite circuit for the people not only of Shikoku, but also of central and western Japan. Many of the pilgrims wear on the back, just below the neck, a pair of curious miniature *waraji*, or straw sandals, because Kōbo Daishi carried a real pair along with him on his journey. . . .

"That these pilgrims lack the religious aspiration characteristic of highly developed Christians of the West, is, of course, true; but that they have a certain type of religious aspiration is equally indisputable. They have definite and strong ideas as to the advantage of prayer at the various shrines; they confidently believe that their welfare, both in this world and the next, will be vitally affected by such pilgrimages and such a faithful worship. It is customary for pilgrims, who make extended journeys, to carry what may be called a pass-book, in which seals are placed by the officials of each shrine. This is evidence to friends and to the pilgrim himself, in after years, of the reality of his long and tedious pilgrimage.

"Pilgrims also buy from each shrine of note some charm, '*o mamori*,' 'honorable preserver,' and '*o fuda*,' 'honorable ticket,' which to them are exceedingly precious. There is hardly a house in Japan but has some, often many, of these charms, either nailed on the front door or placed on the god-shelf. I have seen a score nailed one above the other."

Unfortunately, as Dr. Gulick points out, these pilgrimages are often made the occasion for distressing forms of immorality. "It seems strange, indeed," he says, "that the government . . . should allow such immorality to go on under the eaves of the greatest national shrines; for these shrines are not private affairs; the government takes possession of the gifts and pays the regular salaries of the attending priests."

ANNOUNCEMENTS

Concerning the Missionaries

Alaska

THE VEN. HUDSON STUCK, Archdeacon of Alaska, will be leaving the district temporarily late in the summer to attend the General Convention, at Bishop Rowe's request. Until September 1st he should be addressed in care of the Rev. Herbert H. Gowen, Eighth and James Streets, Seattle, Wash.; after that date at the Church Missions House, 281 Fourth Avenue, New York.

MISS MARGARET R. WIGHTMAN, *en route* to Fairbanks, left her home at Heppner, Ore., on June 28th, and sailed from Seattle by the steamer *Jefferson* the next day.

MR. WALTER R. McCAWATT, who is to act as lay-reader at Seward during the vacation of the Western Theological Seminary, arrived there about June 1st and entered upon his duties.

MRS. FREDERICK C. TAYLOR, who with her child left Valdez on May 4th, is at her home in Nebraska. The Rev. Mr. Taylor purposes to leave Valdez about August 1st and, after stopping at Juneau, expects to join his wife in September and proceed to his home at Hamilton, Ont.

The Philippines

MRS. JOHN A. STAUNTON, JR., returning to Manila after receiving medical treatment in this country, sailed from Vancouver by the steamer *Empress of Japan* on July 9th.

Africa

BISHOP FERGUSON states that it is his intention to attend the General Convention in Richmond, and that he expects to leave Monrovia about August 1st.

ON May 12th, in St. James's Church, Hoffman Station, the bishop ordained to the diaconate Mr. N. Yuko Valentine, and appointed him assistant to the Rev. S. D. Ferguson, Jr., in the Hoffman sub-district.

THE REV. B. KEDAKO SPEARE has been

appointed superintendent of the Graway sub-district, filling the vacancy caused by the death of the Rev. O. E. H. Shannon.

ON May 28th, in St. Paul's Church, Sinoe, the bishop advanced the Rev. Z. B. Seda Roberts to the priesthood.

THE REV. C. M. W. COOPER having been in poor health for over a year, the bishop deemed it advisable to relieve him from the care of the parish for a time, and from the date of his advancement to the priesthood appointed the Rev. Z. B. S. Roberts as rector *pro tem*.

ON May 30th Bishop Ferguson discontinued the services of Mr. Stephen A. Dunbar as teacher of the parish day-school at Sinoe, and appointed Mr. Richard P. Greene, a candidate for Holy Orders, in his place from June 1st.

Shanghai

THE REV. BENJAMIN L. ANCELL, who sailed from New York on April 9th, returning to duty by way of Europe after regular furlough, arrived at his station, Soochow, June 2d.

Hankow

MISS A. ELISABETH BYERLY, on regular furlough, after seven years' continuous service in the field, sailed from Shanghai by the steamer *Prinz Ludwig* on March 23d. Returning to the United States by way of Europe, she sailed from Southampton by the steamer *Kaiser Wilhelm der Grosse*, on June 19th, reached New York on the 26th, and proceeded to her home in Baltimore on July 2d.

Tokyo

AT the request of Bishop McKim, and in the hope of securing funds for the work at Yamagata, the Rev. William H. Smart is to return to Japan by way of the United States. At his last writing he was purposing to sail from Liverpool for New York about August 7th.

The Gift of God is Eternal Life

THE SANCTUARY OF MISSIONS

"GO ye into all the world and preach the Gospel to every creature."

V. The Lord gave the word,

R. Great was the company of the preachers.

THANKSGIVINGS

"We thank Thee"—

For the safe return of the deputation to the Church's missions abroad. Page 649.

For the triumphs of the Christian revelation in Japan. Page 688.

For the achievements of the past year in the District of Hankow. Page 656.

For the promise of the Laymen's Missionary Movement. Page 672.

For the loyal service of the Church's workers among the people of the Southern mountains, and for the readiness of those people to receive and apply the Gospel Message. Page 706.

INTERCESSIONS

"We beseech Thee"—

That the offerings of the Church may be commensurate with the needs of the missions throughout the world, and that the threatened deficiency in this year's income may be avoided. Page 645.

That the young men who use Ingle Hall may be inspired by the memory of Bishop Ingle to give themselves to the bishop's Master and Lord. Page 647.

That more qualified clergy may offer for the pioneer work of carrying the Church into the new communities of the West. Page 679.

That through the effort of all Christian workers in the mission field and of all Christian people in the home land, there may come about that unity for which our Lord prayed. Pages 648 and 674.

That provision may speedily be made for the proper equipment of St. Paul's School, Anking. Page 650.

That the work among Japanese young

men in the new building of St. Paul's College, Tokyo, may be greatly prospered. Page 683.

That many of the younger clergy, both in America and England, may be led to follow the example of the English Bishop of Dorking.¹

OH, Christ, who died for us and for all men, strengthen us, keep us unspotted from the world, and help us to spread Thy Kingdom among men. *Amen.*

A THANKSGIVING

V. The earth shall be filled with the knowledge of the glory of the Lord.

R. As the waters cover the sea.

ALmighty God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give Thee humble thanks for all the great things Thou hast done and art doing for the children of men, for the opening of heathen lands to the light of Thy truth, for making paths in the deep waters and highways in the desert, for knitting nation to nation in the bonds of fellowship, and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee; through Jesus Christ our Lord. *Amen.*

¹ "The Bishop of Dorking suggests that the Thank-offering to be made in St. Paul's Cathedral in 1908 by the Anglican Communion should consist not only of money for the support of missionaries, but also of men for God's work in the missions of the Church. He names ten men as, possibly, the quota from the diocese of Winchester, including himself as one of the ten, if he is accepted for such work, leaving it to other dioceses to take up the suggestion, if it is of God, and hoping that the full number from England may rise to a hundred."

Through Jesus Christ Our Lord

THE WOMAN'S AUXILIARY

To the Board of Missions



AN INDIAN BRANCH OF THE WOMAN'S AUXILIARY

THE DAKOTA WOMEN AND THE UNITED OFFERING

HOW do the Dakota women raise their contributions toward the United Offering? All the branches that I know anything about either use the blue boxes or appropriate a part of the year's earnings toward it. I don't know of any of the women having the boxes individually; I think that has never been asked of them, as many have the family missionary boxes. The United Offering boxes are produced at the meetings, and either passed around or a certain amount taken from the treasury. That is the way we have always done here at the meetings held at the agency. Seven cents is always the sum dropped in, and at the end of the year enough is added to make up 365 cents.

At Santee the women have what they call the united meeting, when a collection is taken up for the United Offering. It

is held at the different stations in turn, and is composed of the members from all the branches. I have tried to explain to the women what the United Offering is, and referred to it in a number of my circular letters to them, but I believe it is through the co-operation of the clergy in keeping the subject before them that they give toward it.

ST. ELIZABETH'S BRANCH, STANDING ROCK

THE Woman's Auxiliary at St. Elizabeth's meets at Mrs. Deloria's regularly, regardless of weather. There are about fifty members. Last year they took about \$300 to convocation, and hope to exceed that amount this year. This is only the St. Elizabeth's Branch. There are others at the outside stations.

ST. MARY'S BRANCH, SISSETON

THE day after July 4th, a year ago, the Indians were all in camp at the agency for their celebration, which lasted three or four days. There was a payment of Government money at the time, and white men from nearby towns had set up fruit and candy stands and other devices for obtaining the Indians' money. The women of the Auxiliary needed money and wanted a goodly sum to present at convocation. So they concluded to open a temporary restaurant. Mr. Robinson allowed them to use the little schoolhouse on the mission grounds for a dining-room. The kitchen was built of rough boards, with the ground for a floor. A cook stove, the property of one of the women, was set up; pots and kettles were loaned by different members, the Auxiliary dishes were brought, and the women were ready to begin. Realizing that they are not experienced in careful planning for a crowd, they hired a white woman to come as cook and general manager. She was good and conscientious, and with the Indian women as waitresses and scullery maids and some of the men also to help, a goodly sum was realized.

At the same time Mrs. Robinson had in her storeroom a great many articles which had come in mission boxes—half-worn shoes, dresses, coats, etc. From time to time she gave away garments where needed, but preferred to sell them for a nominal sum, that the people might learn the value of money. So she told the women that they might take the collection from the storeroom, use Mr. Robinson's tepee, and set up a store. The secretary had her official book, in which she kept account of every article sold, together with the price. Where an article was charged, that fact was noted, in order that as soon as the buyer received his Government payment the debt should be paid. The sale lasted several days, and the Auxiliary was able to take a neat sum to convocation.

LAST EFFORTS AND NEW PLANS

MRS. BURT, Secretary for the Woman's Auxiliary in the Niobrara Deanery, writes from Crow Creek, July 1st:

"I wonder whether your supply of that interesting leaflet on the United Offering, No. 9, is exhausted. If not, will you please send me another dozen? And will you please have sent to Pine Ridge, twenty-five; to Allen, twelve; to Standing Rock, twelve; to Greenwood, twelve; to White Swan, six; to Rosebud, twenty-five?"

"I have been very busy lately, getting a letter off to the Niobrara women about convocation. We are to have topics this year, chosen beforehand, for the women's meetings. They are these:

"1. How shall we secure a proper observance of the Lord's Day?

"2. How shall we teach our children to be truthful?

"3. How shall we have our children clean in person and in clothing?

"4. How shall we best care for the health of our families?

"5. How shall we prevent people from borrowing or lending guild money?

"I do not know whether the women will take kindly to the plan of having appointed topics. It is the first time we have tried it. They have always been left to talk as they chose, which would often be too personal to be helpful; although we have had many excellent talks, given with an earnest wish to encourage others."



THE UNITED OFFERING

THE United Offering will be presented in Richmond, Va., on Thursday, October 3d. In these last two months cannot each member of the Auxiliary who has already given to it, find some one other woman who has not yet made her contribution, and interest her to share in our united gift?

A COMPOSITE PICTURE OF WOMAN'S WORK IN THE SOUTHERN MOUNTAINS

[Of late years interest in the white people living in the remote rural parts of our southern dioceses has greatly increased. Long ago, Bishop Ives found his way into the distant mountains of western North Carolina and planted Valle Crucis there, and there William West Skiles lived his devoted life, a pattern to the missionaries of these later days.

Now in those same mountains and in other parts of North Carolina, across the border in Tennessee, to the north in Virginia, and northwest in Kentucky, kindred work is going on. A number of United Offering missionaries and other women workers are stationed in these dioceses and engaged in this kind of work, and we give some of their experiences to show how the soil is ripe for the work they do.]

I. *A Well-Equipped Mountain Mission*

OUR mission house is right here in the mountains, about twelve miles from the nearest town, and a rougher, more rocky country it would be hard to find. The work began with the day-school; then the mission house was built as a home for the workers, and a week-day service held there; a Sunday-school on the "pike" was started, and last spring one on a nearby mountain. We have a dispensary, and hope soon to open a small hospital, about a hundred yards from the house. The situation is excellent, and the growing demand for better treatment in illness throughout the neighborhood is positive proof that the hospital will be well patronized. The people are ready, and waiting to be helped, and the missionaries, as well as others, can do most efficient work along this, as well as educational, lines. The first mission school was opened four years ago, the teacher being indeed a pioneer, to whom the whole countryside became devoted. She came here when there were no paths up the mountain, and went into the families as one of them.

The people, with few exceptions, live in two-roomed cabins with the barest necessities and the plainest food. They are simple, kind-hearted and appreciative, and work hard to get their livelihood. Men, women and children must work in the field all summer, that they may have food for the winter; but this

year at the mission school there were several grown men, anxious to learn the first principles as the smallest children are doing. They are bright and clever, and the results of only a few months' schooling in several persons show what they are capable of becoming if the opportunity to advance is placed before them.

Last winter there was a mothers' meeting, attended by three, and I started a Junior Auxiliary, but it was interfered with so often by sick calls it had to be discontinued. This at first appears like failure, but the Juniors are all attending Sunday-school, and when a woman's guild is started I hope there will be more than three.

We now have two regular services a week at the mission house, with the congregation varying from one hundred to thirty, according to the weather. Friday night there is Litany service, with instruction; Sunday evening, Prayer Book service, with instruction; Sunday morning there is a Sunday-school in our school building, with an average attendance of eighteen. This number seems small, but the average is particularly good, for fourteen never fail. On the "pike," where we started with forty scholars, there are now seventy-eight, with an average attendance of sixty. These have to be divided into three departments—boys, girls, and grown people. From there I walk up the mountain, seven miles, for another Sunday-school, with thirty on the roll, and an average attendance of twenty. We get back to the

mission house in time for an evening meal and a short rest before the evening service. In all our schools we have full Prayer Book service and use the New Testament lessons, prepared by the Rev. Walker Gwynne. Certain memory work is required of all the scholars: First, the Lord's Prayer and Gloria; second, the Creed and fifteenth Psalm; third, the Ten Commandments and the Advent col-

the growth of the mission this year; nothing very brilliant, but no backslidings. There have been twenty-eight baptisms and one confirmation. We have had the Lord's Supper three times only since I came here. At first the people did not understand it. Much of my teaching has been instruction on the Creed, so that they can see where the Mormon teaching is at fault. After this

1



2

3



OUR PEOPLE, OUR HOSPITAL AND OUR CHURCH

1. A Mountain Congregation. 2. A Mountain Hospital. 3. A Mountain Church

lect. The children are still at work on the first, but the grown people have advanced to the third, and we hope the children will soon catch up. It took much visiting to get them into the school.

There has been a steady progress in

spring's visit I hear that the Mormons will not preach on the mountain again, as they find themselves mistaken about their following there. Several of the men in the Sunday-school argued with them.

The people generally are being taught

to take better care of themselves, and hardly a day passes that someone does not come to the mission house to see the "doctor woman," as our nurse has been called. She has a steadily growing reputation; people come to us from miles around, and to our amusement several families will send for the doctor and then have us to consult before giving the patient the doctor's prescription. Our little hospital has been opened, and our first patients were a sick mother and a burnt child. There has been a great deal of sickness this spring, and beside all the illness there have been several distressing accidents: a child crushed by a log; a man losing his fingers in the saw-mill, and a young man having both feet frozen.

Our clothing bureau is now in good working order, with enough on hand for a sale every month. Very little cash is received from these sales, but all the work round the mission is done by them. A road has been built to the place, two out-buildings, a garden fence and a porch to the mission house have been put up, our wood has been chopped, the garden worked and floors are scrubbed, all to pay accounts. These clothing bureau accounts are most difficult to keep. There are so few figures.

II. After Long Waiting

YESTERDAY the missionary in charge brought me to the mission. We go up and up through pine woods almost all the way, about five miles, to the cross-roads, where a store and a few houses make the village. The church and school stand a few feet back from the road, right in a pine grove. They are side by side, the school back a little from the church. It is a typical mountain woods location, and so pretty. Both buildings are painted green, with red shingle roofs. The school has been built seven years and never used, as we could never afford a teacher there till now. The building is somewhat out of repair, and it will take a week to get it in readiness for use. It is an ideal spot, and the

people are delighted that there is to be a school opened. One man, twenty-one years old, said: "I am coming, and my father is, too." I am very anxious to get to work, but cannot tell what we can do about the housekeeping plan. My work, aside from the teaching, will be a Sunday-school and visiting among the people as much as possible. The missionary comes on the last and the first Sunday of each month. He found it so much better to have two successive Sundays in each place, as the people remembered better what he taught; whereas, by allowing a Sunday to intervene they lost the thread, and he could not follow up one lesson with another.

Later. There are fifty pupils in the day-school, the youngest five years old, and the oldest a man of twenty-six. The children are as bright as any I have ever taught, and it would be a lesson to our boys and girls at home, if they could see them study. They are eager to learn, and the only reason they are so backward is because they have had no opportunity. The public schools here are very poor, and are open for three months in the year, from August to November, and all winter the children have no chance to be taught. So far we have had glorious weather, but I dread the rain, for the mud is terrible, and many who come long distances are kept at home. Beside the school, I have a large Sunday-school every Sunday afternoon, and a choir practice at school on Fridays.

III. A Mission Chapel with a Missionary Sunday

THIS special mission is gradually growing into a sweet little country chapel-community. I say chapel-community, for it may never be a self-supporting parish, but will always be a part of a parish; yet even now the people pay all running expenses, and give a small amount to the missionary. Of course all the money from the sale of the old clothes is turned over to him anyway to be used for some other place, as I feel that the people have al-

ready gotten the benefit from the box by getting the things so cheap. To the very needy, the things are given. My hopes for the future of the mission are very bright, and I love the people, so that we are all "friends" working together, instead of a "missionary" and "mountain people." We have a "missionary Sunday" once a month, when I am here, and I believe the people are beginning to take more interest in it each year.

IV. Without a Preacher

THE children at the mission are all corn-hoeing at present, though school did not close; but adult labor in the fields is scarce and dear, so the children suffer. They say they can come six weeks after the corn is "laid by." They came to hear the archdeacon preach the last of April—the first "preaching" since Christmas. Then the bishop was able to come sooner than we expected, on May 14th.

There were two young men and their wives who, early in the year, told me they would like to be confirmed, but of late they asked so often when we would have "a preacher," that I feared their courage would fail at the last. However, they came right up, and one man first had to receive Baptism. Both these heads of households have interesting families of young children, and have brought them to Sunday-school with great care. They themselves have listened, and studied. They ask very intelligent questions as to the authority of the Church, infant baptism, the ministry, and so forth; and one man, a son-in-law of old John, has read and read. The other says he is "a poor hand" at reading, but he is the more in earnest to educate his family of fine boys.

This year, since being left without a minister in charge, or Church services, except as self-conducted, the mountain people believed that the missions would close, and so those who are opposed to Church teaching tried to keep others away. In spite of this, there was quite a fair school enrolment. While some stayed away, others came, and are still

coming. And these people of last Tuesday's confirmation decided to "be confirmed anyhow," whether there was a minister or not, to show how much in earnest they are about wishing the Church to remain in this section of the country. The bishop told us that next summer he hopes to have a couple of young men from the seminary working in the county. They would be a great help.

Our mission has insurance, repairs, improvements and emergencies to provide for, out of the sales to our members, and I buy little remedies for the medicine closet from time to time. We paid up all our assessment, and the children raised their Easter offering over last year's by three dollars; eight dollars this year.

V. Our Mountain Women

A LADY who has been visiting some of the homes in the mountain regions of the South writes of three mothers whom she met in one of these country places. She urged their doing this, that and the other thing within their limit, promising to return another year to find out what they had been able to accomplish. The twelve months passed, and she met the three again. They said they had not done much: "All we could do was to stop the hogs from getting into the schoolhouse." She said: "To separate your children from the hogs was the best start you could have made!" The commendation of so humble an effort was all they needed. They pushed ahead, and soon a different atmosphere pervaded that community.

"Two old ladies from the mountains attended the annual meeting of our diocesan branch of the Woman's Auxiliary. I fancy there has rarely been such joy, for mountain women, in our town before. Their missionary was thoughtful enough to request a candle or lamp for them—no gas. They were taken to many places, and were made so happy. One said, 'If Heaven were more beautiful, she did not see how she could enjoy more!' The other said she had heard

of the Queen who visited Solomon, who had said, 'The half had not been told'; she felt 'like the Queen must have felt.'

VI. The Joy of Mountain Work

"A YOUNG girl from here had visited at the home of one of these women, who lives in a cabin on the top of a mountain, three miles by a narrow trail. She went with the missionary when he held a service there, to which seventy-

six persons came from the neighboring creeks. After the service she told Bible stories to them for an hour. At six o'clock thirty young people were back, and they sat out at the edge of the cliff while she talked two hours more; then they went into the house, where the blaze of the fire gave them light, and she read the fourteenth chapter of St. John. Her recollection of the thirty hanging on her words is a great pleasure. The mountain work has brought forth such good results; we are full of joy."

HOFFMAN HALL, NASHVILLE, TENNESSEE

HOFFMAN HALL is situated on a hill in the outskirts of Nashville, and just across the street from Fisk University. It was built originally as a school for theological students, and a boarding place for Church boys attending Fisk. Later a school for girls was begun in a building on the same grounds, and was given the name of the School of St. Mary the Virgin. The girls and school have now been moved into the original Hoffman Hall, the few men and boys at present connected with the school being housed in the smaller buildings. Hoffman, a large brick building, and St. Mary's, a smaller one of frame, and the residence of the warden, a brick dwelling of eight rooms and porch, are on a large, beautiful lot, on a fine corner, and face two streets. The school buildings are at opposite ends of the grounds, with the residence between, and the Hoffman Hall schools are now St. Mary's, for girls, and St. Paul's, for little boys. Both schools are taught by one teacher, as are also the men in musical practice in the Church service. The number this year, 1906-07, has been: girls, twenty-nine; boys, two; and two men, resident students. Arch-deacon Batty is warden and head of the schools, and there are two helpers under him.

The instruction given is: industrial—in general housework, cooking, laundry,

care of linens, sewing, etc.; and scholastic—with Bible study, the Catechism and music.

The purpose of the school is to make good Christian citizens. The literary work of the schoolroom aims to keep the pupils up to the standard of the public schools of Nashville. The piano and organ and vocal music are taught also by the one teacher, and any pupils wishing to go to Fisk for music may do so. The Bible and Catechism are taught in the schoolroom. The sewing also has been under the schoolroom teacher, from the first lesson on holding work and wearing thimble, to cutting out and making various garments, shirtwaists, etc., by the oldest girls. All mending, too, was done in the schoolroom.

The school is a Church school before all else, and in religious training has done good. The girls are mostly from the poor and ignorant class, though they have all, if old enough, been to public school first. In the last year there has been the most marked improvement in morals and deportment. Three girls were sent away, after long trial, who were found unfit to be kept with the others, and gave too much trouble. Ten of the girls were confirmed during the year. On the whole, the school year has been a good one.

The chapel is in Hoffman Hall, and once a month a special service is held



THE GIRLS OF ST. MARY'S AT HOFFMAN HALL

for the benefit of the communicants who are attending Fisk, and once a month the school is taken down to our mission church to sing, thus enlarging our outside influence.

The buildings are fitted well enough for a school, but are in need of repairs. A good deal has been done in the past year in this line, and some renovating and cleaning up have been accomplished. Much remains to be done before the school can be made popular, but Bishop Gailor says it is just such a school as is needed. The support in money is very small; in missionary boxes, this year, since Easter, of the very best. Encouraging and sympathetic letters also have been received.

The outlook for the school is good now, with good supplies ahead to open with, the return of six of the former pupils, and the promise of return of most for next year, and letters from several asking for room. Although our numbers seem small, in that number all the grades from one to nine are rep-

resented, and the ages of the children range from six or seven to nineteen.

With only two to attend to all the work, the hours are very long; for instance: continuous duty for schoolroom teacher, from rising bell in the morning till half-past nine in the evening, one day, and till 4 P.M. the second day, when she goes off duty for the evening; every alternate Saturday on duty *all* day and evening; alternate Saturday, off after 2 P.M.; two and three services and Sunday-school every Sunday. It is indeed a busy life at St. Mary's in Hoffman Hall.

¶

A CORRESPONDENT writes, making several inquiries about the Woman's Auxiliary, and then adds: "No doubt you will think me very ignorant, as indeed I am; but I do earnestly wish to know more of these things. I gave but little thought to missionary work till we began taking *THE SPIRIT OF MISSIONS*, but am now greatly interested."

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitien Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from June 1st, to July 1st, 1907.

* Lenten and Easter Offering from the Sunday-school Auxilliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.

Alabama

Ap. \$76.25; Sp. \$12.50

ANNISTON—St. Michael's S. S.*: Gen..	20 00
BLOCKTON—Church of Our Saviour: Gen.	3 00
GADSDEN—Church of the Holy Comforter S. S.*: Gen.	15 25
MONTGOMERY—Church of the Holy Com- forter: Sp.†.....	12 50
NEW DECATUR—St. John's: Gen.....	27 50
OAK GROVE—St. Andrew's: Gen.....	3 00
TALLADEGA—St. Peter's: Gen.....	7 50

Albany

Ap. \$419.95; Sp. \$35.10

ALBANY—St. Paul's: Mexico, \$20; Gen., \$120.92	140 92
St. Peter's: Wo. Aux., Gen.	35 00
ASHLAND—Trinity Church: Gen.	16 70
CHESTERTOWN—Church of the Good Shepherd S. S.*: Gen.	2 00
COHOES—St. John's: Young Men's As- sociation, Sp. for Miss Thackara's work, Arizona.....	15 00
COOPERSTOWN—Christ Church: Dom.	51 35
COPAKE IRON WORKS—St. John's: Gen. 5 00	5 00
FORT PLAIN—Charles Bailey, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
GLENS FALLS—Church of the Messiah: Dom., \$2; Frn., \$2; Gen., \$9.34....	13 34
HOOSAC—Hoosac School: Sp. for Mr. Welbourn's University Chapel, Tokyo. 5 10	5 10
JOHNSTOWN—St. John's S. S.: Gen.	42 00
KINDERHOOK—St. Paul's: Dom. and Frn.	36 44
LOUISVILLE LANDING—Grace S. S.*: Gen.	1 30
OGDENSBURG—St. John's: Gen.	29 00
PHILMONT—St. Mark's S. S.*: Sp. for Holy Trinity Orphanage, Tokyo.....	5 00
RICHFIELD SPRINGS—St. John's: Mrs. L. I. Allen, Alaska, \$2; China, \$2..	4 00
SCHUYLERVILLE—St. Stephen's S. S.*: Gen.	50
WALTON—Christ Church S. S.*: Gen....	42 40

Arkansas

Ap. \$43.95; Sp. \$3.15

BATESVILLE—St. Paul's: Wo. Aux., Gen.	5 00
FORREST CITY—Church of the Good Shepherd: Wo. Aux., Gen.	4 50
HELENA—St. John's: Wo. Aux., Gen....	11 00
MARIANNA—St. Andrew's: Wo. Aux., Gen.	4 75
PINE BLUFF—Trinity Church: Wo. Aux., Gen.	18 70
TEXASTIANA—Juniors, Daughters of the King, Sp.†.....	3 15

California

Ap. \$633.57; Sp. \$33.30

BELMONT—Church of the Good Shep- herd S. S.*: Gen.	10 45
CORTERA MADERA — Holy Innocents': Sp.†	5 00
HANFORD—Church of the Saviour S. S.*: Gen.	22 65
HAYWARDS—Trinity Church: Dom. and Frn.	10 00
HOMESTEAD—Grace Chapel S. S.*: Gen.	5 05
KERN CITY—St. Barnabas's S. S.*: Gen.	6 26
MILLBRAE—Trinity Church S. S.*: Gen. 11 00	11 00
OAKLAND—St. John's: Sp.†.....	15 05
PALO ALTO—All Saints' S. S.*: Gen....	21 72
SAN FRANCISCO—Advent: Gen.	50 00
St. John the Evangelist's S. S.*: Frn., \$2.27; Gen., \$24.62.....	26 89
St. Paul's: Sp.†.....	5 25
SAN JOSE—Trinity Church: Gen.	378 00
SAN MATEO—St. Matthew's S. S.*: Gen. 45 10	45 10
VISALIA—St. Paul's: Gen.	2 45
MISCELLANEOUS—Wo. Aux., Sp.†.....	8 00
Salary of Rev. J. W. Nichols, Shang- hai	44 00

Central New York

Ap. \$641.66; Sp. \$91.50

BINGHAMTON—Christ Church S. S.*: Gen.	56 55
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CAPE VINCENT— <i>St. John's S. S.*</i> : Gen.	17 12
ELMIRA— <i>Grace</i> : Wo. Aux., Sp. for rebuilding Mission House, Tanana, Alaska	30 00
LACONA—For work among the Indians.	2 00
NORWICH— <i>Emmanuel Church S. S.*</i> : Gen.	47 04
ORISKANY FALLS— <i>Church of the Good Shepherd S. S.*</i> : Gen.	4 20
OSWEGO— <i>Christ Church</i> : Wo. Aux., Sp. for Miss Clark, Hankow	3 50
ROME— <i>Zion S. S.*</i> : Gen.	53 88
SENECA FALLS— <i>Trinity Church</i> : Frn., \$125.50; S. S.* Gen., \$90.97; Sp. for Rowland Hall (Utah), Salt Lake, \$40	256 47
SKANEATELES— <i>"Friends," Sp. for Miss Clark, Hankow</i>	18 00
<i>All Saints</i> : Gen.	12 00
SYRACUSE— <i>St. Paul's S. S.*</i> : Gen.	109 70
UTICA— <i>Trinity Church</i> : Gen.	18 00
WAVERLY— <i>Grace</i> : Dom.	4 70
MISCELLANEOUS — Rt. Rev. Charles Tyler Olmsted, Gen.	100 00

Central Pennsylvania

Ap. \$191.27; Sp. \$216.00

MAUCH CHUNK— <i>St. Mark's</i> : Dom., \$10.03; Colored, \$10.58; Frn., \$10.81; Gen., \$75.33	106 75
OAKLAND— <i>Grace</i> : Gen.	11 87
POTTSVILLE— <i>Trinity Church</i> : "A Member," Sp. for Archdeacon Wentworth's work, Lexington	1 00
READING— <i>St. Mary's Chapel</i> : Wo. Aux., Sp.†	10 00
SCRANTON— <i>St. David's</i> : Gen.	16 35
SOUTH BETHLEHEM— <i>Nativity</i> : Dom., \$5; Frn., \$5; Gen., \$22.62	32 62
SUSQUEHANNA— <i>Christ Church</i> : Gen.	23 68
TROY — <i>St. Paul's</i> : "Churchwoman," Sp.†	5 00
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Partridge, Kyoto, for his work, \$100; Sp. for Rev. Robert E. Wood, Hankow, for his work, \$100.	200 00

Chicago

Ap. \$1,469.70; Sp. \$87.00

CHICAGO— <i>All Saints</i> : Wo. Aux., Gen.	1 00
<i>Christ Church</i> : Dom. and Frn.	4 00
<i>Epiphany</i> : Wo. Aux., "Bishop Theodore N. Morrison" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5; Choir Boys' S. S. Class, for Ichang Day-school, \$5	10 00
<i>Grace</i> : Wo. Aux., Gen., \$150; "Wo. Aux." (In Memoriam) scholarship, St. John's School, Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's School, Cape Mount, Africa, \$40; Sp. for "Hibbard" scholarship, \$30; "Stirling" scholarship, \$30; both in Orphanage, Tokyo	290 00
<i>Church of Our Saviour</i> : Wo. Aux., Gen.	2 50
<i>Church of the Redeemer</i> : Wo. Aux., Gen.	4 00
<i>St. Andrew's</i> : Wo. Aux., Gen.	30 00
<i>St. Barnabas's</i> : Wo. Aux., Gen.	1 00
<i>St. Chrysostom's</i> : Wo. Aux., Gen.	2 00
<i>St. James's</i> : "A Member," Dom. and Frn., \$300; Wo. Aux., Sp.† \$2	302 00
(IRVING PARK)— <i>St. John's</i> : Wo. Aux., Gen., \$1; S. S.* Bishop Rowe's work, Alaska, \$7.75; Gen., \$18.73	27 48
<i>St. Peter's</i> : Wo. Aux., Gen.	10 00
<i>St. Simon's</i> : Wo. Aux., Gen.	3 00
<i>Trinity Church</i> : Wo. Aux., "Vibbert" scholarship, St. Augustine's School, Monrovia, Africa, \$25; Gen., \$10	35 00
<i>FREEPORT—Grace</i> : Wo. Aux., Gen.	8 00
GLENCOE— <i>St. Paul's S. S.*</i> : Gen.	15 00
HIGHLAND PARK— <i>Trinity Church</i> : Wo. Aux., Gen.	2 00
JOLIET— <i>Christ Church</i> : Wo. Aux., Gen.	5 00
MOMENCE— <i>Church of the Good Shep-</i>	

<i>herd</i> : Dom.	5 10
MORGAN PARK— <i>Church of the Mediator</i> : Wo. Aux., Gen.	1 00
OTTAWA— <i>Christ Church</i> : Wo. Aux., Gen.	1 15
PARK RIDGE— <i>St. Mary's</i> : Wo. Aux., Gen.	2 00
ROCKFORD— <i>Emmanuel Church</i> : Wo. Aux., \$5, S. S.* \$32.47, Gen.	37 47
STERLING— <i>Grace</i> : Wo. Aux., Gen.	5 00
STREATOR— <i>Christ Church</i> : Wo. Aux., Gen.	1 00
WESTERN SPRINGS— <i>All Saints</i> : Wo. Aux., Gen.	1 00
WILMETTE— <i>St. Augustine's</i> : Wo. Aux., Gen.	1 00
MISCELLANEOUS — Branch Wo. Aux., salary of Miss Farthing, Alaska	500 00
Junior Aux., "Bishop McLaren" scholarship, St. Mary's School, South Dakota, \$60; "McLaren" scholarship, Mexico, \$80; "Bishop Philander Chase" scholarship, St. John's School, Cape Mount, Africa, \$25; "Charles Palmerston Anderson" scholarship, St. Agnes's School, Kyoto, \$50	215 00
Babies' Branch, Gen., \$10; Sp. for Akita Kindergarten Building Fund, Tokyo, \$25	35 00

Colorado

Ap. \$175.38; Sp. \$56.39

DENVER— <i>St. Barnabas's</i> : Juniors, for Bishop Hare's work, South Dakota, \$3.90; Sp. for the Philippines, \$3.39; S. S.* Gen., \$81.64	88 93
<i>St. Mark's</i> : Gen.	40 00
FORT COLLINS— <i>St. Luke's S. S.*</i> : Gen.	17 87
TRINIDAD—Miss Amelia White, Sp.†	3 00
MISCELLANEOUS — Branch Wo. Aux., Gen.	31 97
Babies' Branch, Sp. for rebuilding Akita Kindergarten, Tokyo	50 00

Connecticut

Ap. \$7,250.24; Sp. \$599.43

AVON—Mrs. M. A. O. Bonham, Sp. for Church Extension Fund, Porto Rico.	10 00
BETHLEHEM— <i>Christ Church</i> : \$10, S. S.* \$5.54, Gen.	15 54
BRIEGPORT— <i>St. John's S. S.*</i> : Gen.	85 14
<i>St. Luke's S. S.*</i> : Gen.	10 00
<i>Trinity Church S. S.*</i> : Gen.	15 31
BRIEGWATER— <i>St. Mark's S. S.*</i> : Gen.	14 50
BRISTOL — <i>Trinity Church</i> : Dom., \$17.32; S. S.* Oregon, \$10.37; Gen., \$34	61 69
BROOKFIELD— <i>St. Paul's</i> : Dom., \$5; Frn., \$5	10 00
BROOKLYN— <i>Trinity Church S. S.*</i> : Gen.	1 00
CHESHIRE— <i>St. Peter's S. S.*</i> : Gen.	15 46
CLINTON— <i>Holy Advent S. S.*</i> : Gen.	10 10
COLLINSVILLE— <i>Trinity Church S. S.*</i> : Gen.	30 00
CROMWELL—Jeanne M. Hatch, support of a bed, St. James's Hospital, Anking, Hankow	50 00
DANIELSON— <i>St. Alban's S. S.*</i> : Gen.	10 50
DARIEN— <i>St. Luke's S. S.*</i> : Gen.	33 00
DERBY— <i>St. James's S. S.*</i> : Gen.	40 00
DURHAM— <i>Epiphany Church S. S.*</i> : Gen.	4 98
EAST HADDAM— <i>St. Stephen's</i> : \$66.91, S. S.* \$13.02, Gen.	79 93
EAST HAMPTON— <i>St. John's S. S.*</i> : Gen.	12 50
EAST HARTFORD— <i>St. John's S. S.*</i> : Gen.	6 24
FAIRFIELD— <i>St. Paul's</i> : Alaska, \$4; scholarship in St. John's School, Africa, \$2; Gen. (of which S. S.* \$29.83), \$83.09	89 09
FARMINGTON— <i>St. James's S. S.*</i> : Gen.	8 00
FORESTVILLE— <i>St. John's Chapel S. S.*</i> : Gen.	6 00
GLASTONBURY— <i>St. James's S. S.*</i>	

Gen.	15 09	PUTNAM— <i>St. Philip's S. S.*</i> : Gen.	13 10
GREENWICH— <i>Christ Church S. S.*</i> : Gen.	75 00	QUAKER FARMS— <i>Christ Church</i> : \$4.25, S. S.* \$2, Gen.	6 25
Gen.	10 00	RIDGEFIELD— <i>St. Stephen's S. S.*</i> : Gen.	18 75
"A Friend," Gen.	2 50	RIVERSIDE— <i>St. Paul's</i> : Alaska, 70 cts.; scholarship in St. John's School, Africa, 30 cts.; S. S.* Gen., \$6.	7 00
HADLYME— <i>Grace S. S.*</i> : Gen.	146 14	RIVERTON— <i>St. Paul's S. S.*</i> : Gen.	5 02
HARTFORD— <i>Christ Church S. S.*</i> : Gen.	81 30	ROCKVILLE— <i>St. John's S. S.*</i> : Gen.	15 69
<i>Church of the Good Shepherd S. S.*</i> : Gen.	36 10	SALISBURY— <i>St. John's S. S.*</i> : Gen.	29 24
<i>St. James's S. S.*</i> : Gen.		SANDY HOOK— <i>St. John's S. S.*</i> : Frn.	17 00
<i>St. John's</i> : Frn., \$97.70; S. S.* Gen., \$29.09; "Rev. Dr. E. A. Washburn" scholarship, St. Mary's Hall, Shanghai, \$40.	166 79	SAYBROOK— <i>Grace S. S.*</i> : Gen.	13 22
<i>St. Thomas's S. S.*</i> : Gen.	26 50	SHARON— <i>Christ Church S. S.*</i> : Dom., \$5; Frn., \$10.85.	15 85
Trinity Church: Francis Goodwin, Alaska, \$200; Sp. for Rev. S. T. Huntington's Mission, Hankow, \$100; S. S.* Gen., \$614.20.	914 20	SHELTON— <i>Church of the Good Shepherd</i> : Alaska, \$23.15; scholarship in St. John's School, Africa, \$13; Gen., \$23.25.	59 40
Mission, Albany Avenue S. S.*: Gen.	5 00	SOUTH GLASTONBURY— <i>St. Luke's S. S.*</i> : Gen.	17 25
Mrs. Augustus Schutz, Gen.	4 00	SOUTH MANCHESTER— <i>St. Mary's S. S.*</i> : Gen.	60 00
HAZARDVILLE— <i>St. Mary's S. S.*</i> : Gen.	5 00	SOUTH NORWALK— <i>Grace</i> : Alaska, 30 cts.; scholarship in St. John's School, Africa, 20 cts.	50
HEBRON— <i>St. Peter's S. S.*</i> : Gen.	70	Trinity Church: Alaska, \$1; scholarship in St. John's School, Africa, 51 cts.; "Bethany" scholarship, St. Margaret's School, Tokyo, \$25.	26 51
HUNTINGTON— <i>St. Paul's</i> : \$15.26, S. S.* \$19, Gen.	34 26	SOUTHPORT— <i>Trinity Church S. S.*</i> : Gen., \$35; Sp. for St. Michael's Training-school, Charlotte, North Carolina, \$10.	45 00
KENT— <i>St. Andrew's S. S.*</i> : Gen.	8 33	STAMFORD— <i>Emmanuel Chapel S. S.*</i> : Gen.	8 50
KILLINGWORTH— <i>Emmanuel Church S. S.*</i> : Gen.	1 00	<i>St. Andrew's S. S.*</i> : Gen.	65 15
LIME ROCK— <i>Trinity Church S. S.*</i> : Gen.	20 50	<i>St. John's</i> : \$100, S. S.* \$160, Gen.	260 00
LITCHFIELD— <i>St. Michael's</i> : Alaska, 65 cts.; scholarship in St. John's School, Africa, 35 cts.; S. S.* \$28.33.	29 33	<i>St. Luke's Chapel</i> : Girls' Friendly Society, Alaska, 70 cts.; scholarship in St. John's School, Africa, 30 cts.; S. S.* Gen., \$47.95.	48 95
LONG HILL— <i>Grace S. S.*</i> : Gen.	12 60	Clement A. Fuller, for St. James's Hospital, Anking, Hankow.	1 00
MERIDEN— <i>All Saints*</i> : Gen.	37 01	STONINGTON — <i>Calvary</i> : Alaska, \$3; scholarship in St. John's School, Africa, \$2.	5 00
<i>St. Andrew's</i> : Gen.	99 12	STRATFORD — <i>Christ Church</i> : Alaska, \$1; scholarship in St. John's School, Africa, 50 cts.	1 50
MIDDLE HADDAM—Sophia G. Palmer, Sp. for an operation for cataract, Shanghai, \$10; Sp. \$10.	20 00	TASHUA— <i>Christ Church S. S.*</i> : Gen.	5 67
MIDDLETOWN — <i>Holy Trinity Church</i> : Alaska, \$1; Indian, \$30.15; Colored, \$8; Dom., \$6; Frn., \$8; scholarship in St. John's School, Africa, 50 cts.; Gen., \$27.21.	80 86	THOMASTON— <i>Trinity Church S. S.*</i> : Dom., \$28.37; Infant Class,* St. Mary's Orphanage, Shanghai, \$21.43.	50 30
MYSTIC— <i>St. Mark's S. S.*</i> : Gen.	14 61	THOMPSONVILLE— <i>St. Andrew's S. S.*</i> : Gen.	25 00
NEW BRITAIN— <i>St. Mark's S. S.*</i> : Gen.	67 07	TORRINGTON— <i>Trinity Church S. S.*</i> : Gen.	69 91
NEW HAVEN — <i>Christ Church</i> : "A Friend," \$50; S. S.* Gen., \$80.	130 00	WALLINGFORD— <i>St. Paul's S. S.*</i> : Gen.	40 00
<i>Forbes Chapel S. S.*</i> : Gen.	22 00	WAREHOUSE POINT— <i>St. John's</i> : Dom., \$28.65; S. S.* Gen., \$32.68.	61 33
(FAIR HAVEN)— <i>St. James's</i> : \$10, S. S.* \$18.63, Gen.	28 63	WASHINGTON— <i>St. John's</i> : \$59.62, S. S.* \$12.30, Gen.	71 92
(WESTVILLE)— <i>St. James's S. S.*</i> : Gen.	40 02	WATERBURY— <i>St. John's S. S.*</i> : Gen.	601 77
<i>St. John's S. S.*</i> : Gen.	36 00	Trinity Church S. S.*: Gen., \$60.77; Sp. for Bishop Wells, Spokane, \$25; Sd. for Archdeacon Hughson, Asheville, \$20.	105 77
<i>St. Paul's S. S.*</i> : Gen.	186 22	WATERTOWN— <i>Christ Church</i> : Alaska, \$1.30; scholarship in St. John's School, Africa, 70 cts.	2 00
<i>St. Thomas's S. S.*</i> : Gen.	37 12	WEST HARTFORD— <i>St. James's</i> : Frn., \$20.25; Gen., \$34.20.	54 45
Trinity Church S. S.*: Gen.	83 87	WEST HAVEN— <i>Christ Church S. S.*</i> : Frn.	25 00
NEWINGTON— <i>Grace S. S.*</i> : Gen.	22 38	WESTPORT— <i>Christ Church S. S.*</i> : Gen.	30 00
NEW LONDON— <i>All Saints' S. S.*</i> : Gen.	25 00	Holy Trinity Church S. S.*: Gen.	55 00
<i>St. James's S. S.*</i> : Gen.	70 00	WILLIMANTIC— <i>St. Paul's S. S.*</i> : Gen.	15 44
NEW MILFORD— <i>St. John's</i> : Alaska, 65 cts.; scholarship in St. John's School, Africa, 35 cts.; S. S.* Gen., \$60.30.	61 30	WINDSOR — <i>Grace</i> : Dom., \$29.92; Alaska, \$5; scholarship in St. John's School, Africa, \$3.99; S. S.* Gen., \$38.07.	76 98
NEWTOWN — <i>Trinity Church</i> : Alaska, 70 cts.; scholarship in St. John's School, Africa, 30 cts.; S. S.* Gen., \$25.	26 00	WINSTED— <i>St. James's S. S.*</i> : Gen.	42 00
NICHOLS— <i>Trinity Church</i> : Gen.	7 75	MISCELLANEOUS—Stratford Bicentenary Commemoration, June 12th, Dom.	109 43
NOANK— <i>Grace S. S.*</i> : Gen.	5 08	Wo. Aux., Gen., \$1,500; Sp. for Domestic Contingent Fund, \$18; Sp. for Foreign Life Insurance Fund, \$100; Sp. for Bishop McKim, Tokyo, for Training-school, Sendai, \$200.	1,818 00
NORTHFIELD— <i>Trinity Church S. S.*</i> : Gen.	3 25	Babies' Branch, Gen., \$20; Sp. for	
NORTHFORD— <i>St. Andrew's S. S.*</i> : Gen.	9 08		
NORTH HAVEN— <i>St. John's S. S.*</i> : Gen.	11 00		
NORWALK— <i>Grace</i> : Gen.	128 82		
NORWICH— <i>Christ Church S. S.*</i> : Gen.	52 65		
(GREENEVILLE)— <i>St. Andrew's S. S.*</i> : Gen.	25 00		
Trinity Church S. S.*: Dom., \$32; Frn., \$32.	64 00		
OXFORD— <i>St. Peter's S. S.*</i> : Gen.	4 25		
PINE MEADOW— <i>St. John's</i> : Dom., \$4; Frn., \$4; S. S.* Gen., \$12.40.	20 40		
PLAINVILLE— <i>Church of Our Saviour S. S.*</i> : Gen.	17 01		
PLYMOUTH— <i>St. Peter's S. S.*</i> : Gen.	19 00		
POMFRET—"J. and E. W." Gen.	20 00		
PONSETT— <i>St. James's Chapel*</i> : Gen.	3 00		
PORTLAND— <i>Chapel of St. John the Baptist S. S.*</i> : Gen.	14 50		
Trinity Church S. S.*: Gen.	49 50		

rebuilding Akita Kindergarten, Tokyo, \$35; Sp. for Miss Leila Bull, for scholarship, Kyoto, \$25; Sp. for "Little Helpers'" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Miss Carter's Emergency Fund, Salt Lake, \$5; Sp. for Akita Kindergarten, Tokyo, \$5..... 95 00

Dallas

Ap. \$59.45; Sp. \$6.00

BONHAM—Trinity Church: Wo. Aux., Hospital work at Anking, Hankow, 51 45
DALLAS—Junior Aux., Gen. (of which from Juniors, \$3, Junior Girls' Aux., \$5), \$8; Sp. for St. James's, Sewanee, Tennessee, \$5..... 13 00
Mrs. Ida Withers, Sp. for Archdeacon Stuck, Alaska 1 00

Delaware

Ap. \$455.43; Sp. \$306.75

CHRISTIANA HUNDRED—Christ Church: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Christ School, Arden, Asheville, ... 10 00
CLAYTON—Trinity Church: Wo. Aux., Sp. for Christ School, Arden, Asheville 5 00
DELAWARE CITY—Christ Church: Wo. Aux., Sp. for Dr. Driggs, Alaska, \$3; Sp. for Christ School, Arden, Asheville, \$5; Sp. for Rev. R. N. Wilcox, Asheville, \$1 9 00
DOVER—Christ Church: Wo. Aux., for Hooker School, Mexico, \$5; Sp. for Dr. Driggs, Alaska, \$5..... 10 00
MIDDLETOWN—St. Ann's: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5..... 10 00
NEWARK—St. Thomas's: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Christ School, Arden, Asheville, \$5 10 00
NEW CASTLE—Immanuel Church: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Christ School, Arden, Asheville, \$10 20 00
"A Churchwoman," Dom. 10 00
SMYONA—St. Peter's: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5..... 10 00
STANTON AND NEWPORT—St. James's: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$3; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Rev. R. M. Wilcox, Asheville, \$1..... 9 00
WILMINGTON—Calvary: Gen. 7 00
Holy Trinity Church: Wo. Aux., Sp. for Christ School, Arden, Asheville, ... 3 00
Immanuel Church S.*: Japan, \$12, Gen., \$12.43; Sp. for Miss Buford's Hospital, Lawrenceville, Southern Virginia, \$11.75 36 18
St. Andrew's: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Christ School, Arden, Asheville, \$5; Sp. for Rev. R. N. Wilcox, Asheville, \$5 15 00
St. John's: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5..... 10 00
Trinity Church: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$10; Sp. for Christ School, Arden, Asheville, \$15; S. S.,* Gen., \$125..... 155 00
MISCELLANEOUS—Branch Wo. Aux., Gen. 172 00
Junior Aux., Dom., \$2; Gen., \$25; Sp. for furnishing class-room, St. Paul's College, Tokyo, \$50; Sp. for Dr. Woodward, Anking, Hankow, \$6; Sp. for Rev. S. H. Littell, Hankow, \$9 92 00
Babies' Branch, Sp. for Rev. Mr. Ishii, Tokyo, \$20; Sp. for Akita

Kindergarten Building Fund, Tokyo, \$26; Sp. for "Little Helpers'" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$3; Sp. for support of Akita Kindergarten, Tokyo, \$3..... 52 00
Wo. Aux., Sp. for Rev. S. H. Littell Building Fund, Hankow..... 25 00
Mexican Aid Society, "Hooker Memorial Orphanage," Mexico, \$20; "Bishop Lee" scholarship, Mexico, \$65 85 00
Wo. Aux., Sp. for Foreign Life Insurance Fund 7 00

East Carolina

Ap. \$64.88; Sp. \$58.00

BEAUFORT—St. Paul's: Wo. Aux., Japan (of which Junior Aux., 50 cts.), \$1.50; Cuba (of which Junior Aux., 50 cts.), \$1.50..... 3 00
CHOCOWINITY—Trinity School: Gen., Missionary Study Class, Sp. for Bishop Williams, to help pay debt on ground on which St. John's Church, Tokyo, is built..... 23 38
EDENTON—St. Paul's: Mrs. Robert E. Drane, Sp. for Mission to Lepers, Honolulu, \$2; Sp.,† \$10; Junior Aux., Gen., \$10..... 22 00
FAYETTEVILLE—St. John's: Junior Aux., St. Agnes's School, Kyoto, \$3; St. Hilda's School, Wuchang, Hankow, \$3; Sp.,† \$2..... 8 00
HERTFORD—Holy Trinity Church: Junior Aux., Gen., \$1; Sp. for Bishop Van Buren, Porto Rico, \$1; Sp. for Bishop Rowe, Alaska, \$1; Sp. for Bishop McKim, Tokyo, \$1..... 4 00
KINSTON—St. Mary's: Junior Aux., Gen. 1 50
NEW BERN—Christ Church: Wo. Aux., Gen. 3 00
St. Cyprian's: Wo. Aux., Gen. 1 00
WASHINGTON—St. Peter's: Junior Aux., Gen., \$2; Sp. for Bishop McKim, Tokyo, \$1 3 00
WILLIAMSTON—Advent: Junior Aux., Tanana, Alaska, \$1; Gen., \$1; Sp. for Bishop Van Buren, Porto Rico, \$1; Sp. for Bishop McKim, Tokyo, \$1 4 00
WILMINGTON—St. James's: "St. Agnes's Guild," Sp.,† \$5; St. Cecilia's Guild, Oneida Indians, Fond du Lac, \$5; Gen., \$5; Sp. for Bishop McKim, Tokyo, for Rev. W. Sakakibara, \$25..... 40 00
WINDSOR—St. Thomas's: Junior Aux., Gen., \$2; Sp. for Bishop Van Buren, Porto Rico, \$1.50; Sp. for Bishop McKim, Tokyo, \$1.50..... 5 00

Easton

Ap. \$127.40

CAROLINE CO. (DENTON)—St. Mary's, Whitechapel Parish: Gen. 7 42
CREIL CO.—North Elk Parish: Gen. 10 00
QUEEN ANNE CO. (CENTREVILLE)—St. Paul's S. S.*: Gen. 1 48
(CHURCH HILL)—St. Luke's: Gen. 15 00
SOMERSET CO.—Coventry Parish: Gen. 10 00
WICOMICO CO. (SALISBURY)—St. Peter's: Gen. 53 50
Spring Hill Parish: Gen. 10 00
WORCESTER CO. (BERLIN)—St. Paul's: Dom., \$10; Brazil, \$5; Frn., \$5..... 20 00

Florida

Ap. \$186.20

DE FUNIAK—St. Agatha's: Gen. 5 00
FERNANDINA—Church of the Good Shepherd: \$10, S. S.,* \$3.25, Gen. 13 25
PABLO—St. Paul's: Gen. 6 75
PENSACOLA—Christ Church: Gen. 152 00
St. Cyprian's: Gen. 9 20

Fond du Lac

Ap. \$6.38; Sp. \$15.00

MISCELLANEOUS—Wo. Aux., Gen. 6 36

Anonymous, Sp. for Associate Mission, Wuchang, Hankow..... 15 00

Georgia

Ap. \$526.00; Sp. \$30.00

ATLANTA—Epiphany S. S.*: Gen..... 12 20
Church of the Holy Comforter S. S.:*
 Gen..... 5 09
Incarnation S. S.: Gen.....* 14 00
St. Paul's: \$25, S. S. \$10, Gen.....* 35 00
St. Philip's S. S.: Gen.....* 104 89
 AUGUSTA—Church of the Good Shepherd S. S.*: Sp. for "Helen Whatley Dickey" Memorial scholarship for child in St. Mary's Orphanage, Shanghai..... 30 00
 AUSTIN—St. Paul's: Gen..... 2 00
 BLACKSHEAR—All Saints': Gen..... 3 00
 CARROLLTON—St. Margaret's: Gen..... 2 00
 FORT VALLEY—St. Andrew's: Gen..... 10 00
 GREENSBORO—Church of the Redeemer: Gen..... 10 00
 GROVETOWN—Church of the Heavenly Rest: Gen..... 3 00
 JESUP—St. Paul's: Gen..... 5 00
 MADISON—Advent: Gen..... 5 00
 MARIETTA—St. Barnabas's: Gen..... 3 00
 MARSHALLVILLE—St. Mary's: Gen..... 3 00
 MCRAE—St. Timothy's: Gen..... 3 00
 MOULTRIE—Mrs. Jno. K. McIver, Dom. and Frn..... 60 00
 NEWMAN—St. Paul's: Gen..... 3 00
 NORCROSS—Gen..... 2 00
 PENNICK—Church of the Good Shepherd: Gen..... 3 00
 POOLER—St. James's: Gen..... 4 00
 SAVANNAH—Christ Church S. S.*: Work at Anvik, Alaska, \$75; Gen., \$100..... 175 00
 TALBOTTON—Mt. Zion: Gen..... 2 00
 THOMASVILLE—Church of the Good Shepherd: Gen..... 5 00
St. Thomas's: Wo. Aux., Gen..... 17 00
 WASHINGTON—Church of the Mediator: Gen..... 10 00
 MISCELLANEOUS—Albany Archdeaconry, Wo. Aux., "J. W. Beckwith" scholarship, St. Mary's Hall, Shanghai.... 25 00

Harrisburg

Ap. \$76.54; Sp. \$6.08

CHURCHTOWN—Bangor Church: Gen..... 15 44
 LEWISTOWN—St. Mark's: Gen..... 2 00
 SHAMOKIN—Trinity Church S. S.*: Sp. for Porto Rico Missions at discretion of Bishop Van Buren..... 6 08
 WILLIAMSPORT—Christ Church: Dom. and Frn..... 59 10

Indianapolis

Ap. \$55.21

CONNERSVILLE—Trinity Church: Gen..... 4 65
 EVANSVILLE—St. Paul's: Wo. Aux., Gen..... 10 00
 INDIANAPOLIS—Christ Church: Wo. Aux., Gen..... 10 00
St. David's: Dom. and Frn..... 3 06
 MUNCIE—Grace S. S.*: Gen..... 27 50

Iowa

Ap. \$65.77; Sp. \$13.75

AMES—St. John's: Frn., \$2.50; S. S.* Dom., \$2.30..... 4 80
 CLINTON—St. John's: Sp. for Rev. Dr. Brown, Brazil..... 3 90
 (NORTH)—Grace: Sp. for Rev. Dr. Brown, Brazil..... 7 10
 DES MOINES—St. Luke's S. S.*: Gen..... 22 20
 DUBUQUE—St. John's: For salary of Rev. Mr. Nieh, Hancheuan, Hankow... 10 00
 DURANT—St. Paul's S. S.*: Gen..... 15 27
 FORT DODGE—St. Mark's S. S.*: Gen..... 13 50
 WATERLOO—Christ Church: Sp. for Rev. Robert E. Wood, Wuchang, Hankow..... 2 75

Kansas

Ap. \$101.83; Sp. \$6.16

LEAVENWORTH—St. Paul's S. S.*: Gen. 20 50
 MANHATTAN—St. Paul's S. S.*: Sp. for Bishop Rowe, Alaska..... 6 16
 TOPEKA—Grace Cathedral S. S.*: Gen. 67 32
 MISCELLANEOUS—Collection at Diocesan Convention, Gen..... 14 01

Kansas City

Ap. \$152.18; Sp. \$72.16

BOONVILLE—Christ Church: Dom..... 25 00
 KANSAS CITY—St. Paul's S. S.*: Gen., \$66.40; Sp., \$13.42..... 79 82
 Trinity Church: Junior Aux., Gen., \$15; Sp. for Junior class-rooms, St. Paul's College, Tokyo, \$10..... 25 00
 SEDALIA—Calvary S. S.*: Gen..... 15 00
 SPRINGFIELD—Christ Church S. S.*: Dom. and Frn..... 23 38
 St. John's: Sp. (In Memoriam) for Dr. Jeffreys's work for the blind in St. Luke's Hospital, Shanghai..... 6 00
 WEST PLAINS—All Saints': Gen..... 7 40
 MISCELLANEOUS—Wo. Aux., Sp. for Rev. Dr. W. C. Brown, Brazil..... 42 74

Kentucky

Ap. \$70.00; Sp. \$21.00

LOUISVILLE—Advent S. S.*: Sp. for scholarship in school at Soochow, Shanghai..... 20 00
 Christ Church Cathedral: Mrs. Sidney Hewett, Indian..... 5 00
 Mrs. William Heyburn, for "Margaret Lander" bed in St. James's Hospital, Anking, Hankow..... 50 00
 PADUCAH—Grace: Gen..... 15 00
 MISCELLANEOUS—Bables' Branch, Sp. for Akita Kindergarten Building Fund, Tokyo..... 1 00

Lexington

Ap. \$261.45; Sp. \$24.25

BELLEVUE AND DAYTON—St. John's: Gen..... 20 00
 COVINGTON—"Helping Hand," Gen.... 2 00
 FRANKFORT—Ascension: Gen..... 23 00
 Miss Smith, Sp. for Dr. Lincoln, Shanghai..... 1 00
 LAWRENCEBURG—Grace: Gen..... 1 00
 LEXINGTON—Christ Church Cathedral: Gen. (of which S. S.* \$130), \$190; Sp., \$13.25..... 203 25
 Chapel of the Good Shepherd: Gen.... 12 80
 St. Andrew's S. S.*: Gen..... 3 65
 NICHOLASVILLE—All Saints': Gen..... 2 00
 MISCELLANEOUS—Junior Aux., Gen., \$7; Sp. for Junior class-rooms in St. Paul's College, Tokyo, \$10..... 17 00

Long Island

Ap. \$1,508.52; Sp. \$195.17

ASTORIA—Church of the Redeemer: Gen..... 88 11
 Emma L. Tisdale, Gen..... 1 00
 BROOKLYN (E. D.)—Christ Church: Mrs. S. E. Hunter, Gen..... 2 00
 Christ Chapel: Gen..... 24 80
 (HEIGHTS)—Grace S. S.*: Gen..... 48 33
 Church of the Redeemer: For St. Luke's Hospital, Shanghai..... 1 00
 St. Ann's: \$1,151, Morning S. S., Western and Alaskan, \$5.72, Dom., 1,156 72
 St. George's: Pi Epsilon Alpha Society, Indian..... 10 00
 (BLYTHEBOURNE)—St. Jude's: Dom., \$43; Frn., \$43..... 86 00
 (ADELPHI ST.)—St. Mark's: Gen..... 50 00
 St. Matthew's: Gen..... 6 76
 The late "Mary E. Salter," Gen..... 9 00
 GREAT NECK—All Saints' S. S.: For Bishop Hare's work, South Dakota,

\$9.80; Sp. for Bishop Gray, Southern Florida, \$10.45; Sp. for Bishop Graves, Laramie, \$3.10; Sp. for Bishop Wells, Spokane, \$5.66; Sp. for Bishop Spalding, Salt Lake, \$6.15; Sp. for Bishop Morrison, Duluth, \$5.67; Sp. for Bishop Funsten, Boise, \$8.30; Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$6.94; Sp. for Bishop Rowe, Alaska, \$3.12; Sp. for Bishop Moreland, Sacramento, \$5.06; Sp. for Bishop Keator, Olympia, \$5.17; Sp. for Bishop Van Buren, Porto Rico, \$2.50; Sp. for Bishop Aves, Mexico, \$6.56; Sp. for Bishop Graves, Shanghai, \$8.45; Sp. for Persia, \$32.42.....	119	35
MANHASSET— <i>Christ Church</i> : Sp. for Bontoc Equipment, Philippine Islands (Residence) (of which S. S., 42 cts.).....	43	92
ROCKVILLE CENTRE— <i>Ascension</i> : Sp. for Bontoc Equipment, Philippine Islands (Residence).....	16	70
ROSLYN— <i>Trinity Church</i> S. S.*: Gen..	15	00
MISCELLANEOUS—Wo. Aux., Sp. for salary of sewing teacher, St. Augustine's School, Raleigh, North Carolina.....	25	00
Los Angeles		
Ap. \$138.65; Sp. \$68.50		
LOS ANGELES— <i>All Saints' Mission</i> S. S.*: Gen.....	20	15
PASADENA— <i>All Saints' S. S.*</i> : Gen., \$68.50; Sp. for rebuilding burned buildings at Tanana, Alaska, \$68.50..	137	00
SANTA MONICA— <i>St. Augustine's-by-the-Sea</i> S. S.*: Gen.....	50	00
Louisiana		
Ap. \$82.89; Sp. \$13.50		
NEW IBERIA— <i>Epiphany</i> : \$10, S. S.,* \$6, Gen.....	16	00
NEW ORLEANS— <i>Christ Church</i> : Wo. Aux., Frn.....	1	00
Grace: Wo. Aux., Frn., 10 cts.; S. S.,* Dom. and Frn., \$20.....	20	10
Mt. Olivet: Wo. Aux., Gen.....	25	
St. George's: Wo. Aux., Sp. for Rebuilding Fund of Mission House, Tanana, Alaska.....	8	50
St. Paul's: Wo. Aux., for Mrs. Evans's salary, Alaska, \$1.50; Frn., \$11.....	12	50
Trinity Church: Wo. Aux., Frn.....	5	00
PLAQUEMINE— <i>Holy Communion</i> S. S.*: Gen.....	4	74
ST. MARTINSVILLE— <i>Zion</i> : Gen.....	2	30
SLAUGHTER—Mrs. E. S. Mills, Gen....	1	00
THIBODAUX— <i>St. John's</i> : Gen.....	20	00
Junior Aux., Sp. for Bishop Roots, Hankow.....	5	00
Maine		
Ap. \$54.35; Sp. \$25.00		
BANGOR— <i>St. John's S. S.*</i> : Dom., \$10; Frn., \$15.....	25	00
BRUNSWICK— <i>St. Paul's</i> : Gen.....	5	30
LITTLETON—Gen.....	4	00
PORTLAND— <i>St. Luke's Cathedral</i> : Dr. Kalloch, Sp. for Dr. Lincoln, Shanghai.....	5	00
MISCELLANEOUS—Babies' Branch Mitebox, St. Paul's School, Lawrenceville, Southern Virginia, \$5; Gen., \$15.05; Sp. for Akita Kindergarten, Tokyo, \$5; Sp. for Akita Kindergarten Building Fund, Tokyo, \$10; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	40	05
Marquette		
Ap. \$47.70; Sp. \$15.05		
ISHPEMING— <i>Grace</i> : Wo. Aux., Shanghai, \$2.50; Hankow, \$2.50.....	5	00
MARQUETTE— <i>St. Paul's Cathedral</i> S. S.*: Gen.....	20	00
Wo. Aux., Shanghai, \$5; Hankow,		
\$5.....		
ST. IGNACE— <i>Church of the Good Shepherd</i> S. S.*: China.....	2	70
SAULT STE. MARIE— <i>St. James's S. S.*</i> : China, \$10; Sp. for New School, Soochow, Shanghai, \$15.05.....	25	05
Maryland		
Ap. \$981.97; Sp. \$722.50		
ALLEGHANY CO. (CUMBERLAND)— <i>Emmanuel Church</i> : Dom., \$59.21; Frn., \$59.21; S. S.* Gen., \$78.07.....	196	49
St. Philip's Chapel S. S.*: Gen.....	6	72
ANNE ARUNDEL CO. (ANNAPOLIS)— <i>St. Anne's</i> : "A Member," Sp. for Library Fund, Boone College, Wuchang, Hankow, \$10; S. S.,* additional, Gen., \$10.....	20	00
Seyern Parish: Wo. Aux., Missionary Chickens, Gen.....	6	00
BALTIMORE— <i>Chapel of the Advent</i> : Gen.....	70	00
Ascension: Gen. (of which "Cash," \$5; S. S., \$200.68), \$255.68; Wo. Aux., Sp. for Ground for Training School, Hankow, \$25.....	280	63
Christ Church: Mothers' Meeting, Sp. for Rev. F. W. Neve, Ivy Depot, for scholarship in Church School, \$10; Wo. Aux., Sp. for ground for Training-school, Hankow, \$150.....	160	00
Emmanuel Church: Wo. Aux., St. Phoebe's Guild, \$25; Girls' Friendly Society, \$5; Sp. for ground for Training-school, Hankow.....	30	00
Grace: Philippines, \$11.80; Wo. Aux., Sp. for ground for Training-school, Hankow, \$10; "Misses Clark," "William V. Clark" Memorial scholarship, St. John's School, Cape Mount, Africa, \$25.....	46	80
Memorial: Wo. Aux., Sp. for ground for Training-school, Hankow.....	53	50
Church of the Messiah: Frn., \$10.50; "Lina Burt" scholarship, St. John's School, Africa, \$25; Gen., \$50.....	85	50
Mt. Calvary: Miss Mary Williams, \$1; Miss Smith, 50 cts.; Sp. for Bontoc Equipment (Residence), Philippine Islands, \$1.50; Wo. Aux., Sp. for Ground for Training-school, Hankow, \$25.....	26	50
Church of the Redeemer: Wo. Aux., Junior Guild, Sp. for ground for Training-school, Hankow.....	7	00
St. Andrew's: Wo. Aux., Sp. for ground for Training-school, Hankow.....	12	00
St. Barnabas's: Frn., \$9; Wo. Aux., Sp. for ground for Training-school, Hankow, \$25.....	34	00
St. Bartholomew's: Wo. Aux., Sp. for ground for Training-school, Hankow.....	16	00
St. George's: China.....	10	00
(WAVERLY)— <i>St. John's</i> : Wo. Aux., Sp. for ground for Training-school, Hankow.....	25	00
St. Michael and All Angels': Wo. Aux., Sp. for ground for Training-school, Hankow.....	13	50
St. Paul's: (In Memoriam), "L. C. A.," Box 6406, Dom., \$5; Wo. Aux., Sp. for ground for Training-school, Hankow, \$75.....	80	00
St. Peter's: Wo. Aux., Sp. for ground for Training-school, Hankow.....	25	00
(ROLAND PARK)—Wo. Aux., Mrs. E. P. Knapp, Sp. for Holy Trinity Orphanage, Tokyo.....	25	00
(FELL'S POINT)— <i>Girls' Friendly Society</i> , Wo. Aux., Sp. for ground for Training-school, Hankow.....	7	25
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	10	00
BALTIMORE CO. (CATONSVILLE)— <i>St. Timothy's</i> : "W. G. W.," Gen., \$85; Wo. Aux., Sp. for ground for Training-school, Hankow, \$83.50.....	168	50
(HAMILTON)— <i>St. Andrew's S. S.*</i> : Gen.....	2	19

(MONKTON)— <i>St. James's</i> : Gen.....	1 13	Bible-women, Sendai, Tokyo.....	5 00
(MT. WASHINGTON)— <i>St. John's S. S.*</i> : Gen.....	3 24	<i>St. Paul's</i> : Junior Aux., Gen.....	5 00
(TOWSON)— <i>Trinity Church</i> : Wo. Aux., Indian, \$35; Sp. for ground for Training-school, Hankow, \$27.50....	62 50	FALL RIVER— <i>Ascension</i> : Junior Aux., Gen.....	10 00
HOWARD CO. (HIGHLAND)— <i>Mt. Calvary</i> : Gen.....	3 50	<i>St. James's S. S.*</i> : Gen.....	19 00
(HIGHLAND)— <i>St. Mark's</i> : Gen.....	7 25	<i>St. John's</i> : Junior Aux., Indian, \$2; Gen., \$5; Sp. for Bishop Roots, Hankow, \$5.....	12 00
<i>St. John's</i> : Wo. Aux., Sp. for ground for Training-school, Hankow.....	3 00	HAVERHILL— <i>Trinity Church</i> : Dom., \$46.06; S. S.,* hospital bed, Wuchang, \$50; Gen., \$43.56.....	139 62
MISCELLANEOUS—Junior Aux., Sp. for ground for Training-school, Hankow, Babies' Branch, Dom., \$76.73; Frn., \$76.74.....	37 00	IPSWICH— <i>Ascension</i> : Wo. Aux., Brazil, Lawrence— <i>St. John's</i> : Sp. for scholarship, St. Paul's School for Girls, Spokane.....	2 00
Miss Belle Duer, Wo. Aux., Sp. for ground for Training-school, Hankow, Miss Eleanor B. George, Wo. Aux., Sp. for ground for Training-school, Hankow.....	153 47	LYNN— <i>St. Stephen's</i> : Wo. Aux., Brazil, \$5; Gen. (of which Junior Aux., \$1), \$6.....	1 00
Massachusetts		MALDEN— <i>St. Paul's</i> : Wo. Aux., Mexico, MILTON— <i>St. Michael's</i> : Junior Aux., Gen., \$2; Sp. for Bishop Roots, Hankow, \$5.....	11 00
Ap. \$1,535.27; Sp. \$351.83	5 75	NATICK— <i>St. Paul's S. S.*</i> : Gen.....	5 00
ARLINGTON— <i>St. John's</i> : Junior Aux., Gen.....	2 00	NEW BEDFORD— <i>Grace</i> : Wo. Aux., Sp. for Bishop Rowe, Alaska.....	10 00
BELMONT— <i>All Saints</i> : Wo. Aux., Mexico.....	1 00	NEWTON (CHESTNUT HILL)— <i>Church of the Redeemer</i> : Gen.....	51 63
BROOKLINE— <i>St. Paul's</i> : Junior Aux., Gen.....	4 00	(LOWER FALLS)— <i>St. Mary's</i> : Wo. Aux., Miss Wall's salary, Tokyo, \$2; S. S., "St. Mary's, Newton Lower Falls" scholarship, St. Mary's Hall, Shanghai, \$50.....	52 00
BOSTON— <i>Advent</i> : Junior Aux., Gen., \$1; Mrs. H. H. Garrett, Gen., \$2.....	3 00	(WEST AND AUBURDALE)— <i>Church of the Messiah</i> : Wo. Aux., "Two Members," Sp. for Bishop Rowe, for Alaska Hospital Fund, Alaska.....	10 00
<i>Ascension</i> : Wo. Aux., Bible-class, Sp. for Rev. W. C. Clapp, Philippines.....	7 33	QUINCY— <i>Christ Church</i> : Junior Aux., Indian work, Oneida, Fond du Lac, \$5; Rev. Mr. Clapp's work, Bontoc, Philippine Islands, \$10; Gen., \$1; Sp. for Miss Carter's Hospital Fund, Alaska, \$30; Sp. for Rev. P. P. Alston's work, North Carolina, \$5.....	51 00
(WEST ROXBURY)— <i>Emmanuel Church</i> : Gen.....	27 51	SALEM— <i>Grace</i> : (of which Junior Aux., \$1) Gen., \$21; Junior Aux., hospital work, Philippines, \$5; Sp. for Miss Thackara's Indian work, Arizona, \$5; Sp. for hospital work, Alaska, \$3.....	34 00
<i>Church of the Messiah</i> : Gen.....	5 00	SWAMPSCOTT— <i>Holy Name S. S.*</i> : Gen.....	33 00
(MATTAPAN)— <i>Church of the Holy Spirit</i> : Gen.....	51 81	SWANSEA— <i>Christ Church</i> : Wo. Aux., Miss Wall's salary, Tokyo.....	1 00
<i>St. Ansgarius's S. S.*</i> : Gen.....	5 44	TAUNTON— <i>St. Thomas's S. S.*</i> : Boone College, Wuchang, Hankow, \$50; S. S.,* Gen., \$103.62.....	153 62
(CHARLESTOWN)— <i>St. John's</i> : Dom., \$19.45; S. S., scholarship, Girls' Training Institute, Africa, \$25.....	44 45	WAKEFIELD— <i>Emmanuel Church S. S.*</i> : Gen.....	34 65
(EAST)— <i>St. John's S. S.*</i> : Gen.....	85 60	WELLESLEY— <i>St. Andrew's</i> : Wo. Aux., Sp. for St. John's-in-the-Wilderness, Koyukuk, Alaska.....	20 00
(HIGHLANDS)— <i>St. John's</i> : Gen.....	15 00	The Missionary Committee of the Wellesley College Christian Association, Alaska, \$40; Philippines, \$25.....	65 00
(JAMAICA PLAINS)— <i>St. John's</i> : Dom., \$35; Gen. (of which S. S.,* \$22.57), \$88.87.....	103 87	MISCELLANEOUS—Massachusetts Branch, Junior Aux., scholarship at Miss Sabine's school, Anvik, Alaska, \$101; Sp. for United Juniors Gift, for class-room, St. Paul's College, Tokyo, \$51.....	152 00
(ROXBURY)— <i>St. John's</i> : Miss Margaret R. Lang, Gen., \$5; S. S.,* Gen., \$38.40; Girls' Friendly Society, Sp. for Dr. Jefferys's work for the blind, hospital at Shanghai, \$8.50.....	51 90	Michigan	
(SOUTH)— <i>St. Matthew's S. S.*</i> : Gen., \$17.24; Junior Aux., St. Peter's Hospital, Kyoto, \$2; Sp. for St. Matthew's Hospital, Fairbanks, Alaska, \$2; Sp. for Miss Waterman's work for girls, Bontoc, Philippine Islands, \$2.....	23 24	Ap. \$147.64; Sp. \$101.50	
(DORCHESTER)— <i>St. Mary's</i> : Frn., \$27; S. S.,* Gen., \$71.....	98 00	CHEBOYGAN— <i>St. James's</i> : Mrs. W. L. Martin, China.....	50
<i>St. Paul's</i> : Wo. Aux., Gen.....	25 00	CHESANING— <i>St. John's Mission</i> : Gen.....	1 60
(JAMAICA PLAINS)— <i>St. Peter's</i> : Wo. Aux., Miss Wall's salary, Tokyo.....	3 50	CLINTON— <i>St. John's S. S.*</i> : Gen.....	9 45
<i>St. Stephen's S. S.*</i> : (additional) (of which Junior Aux., \$4.69), Gen.....	7 69	DETROIT— <i>St. Andrew's S. S.*</i> : Gen.....	60 00
<i>Trinity Church</i> : Wo. Aux., Miss Wall's salary, Tokyo.....	52 50	<i>St. John's</i> : Junior Aux., Sp. for Junior class-room, St. Paul's College, Tokyo, \$5; Sp. for Bishop Funsten, for All Saints' Church, Dubois, Idaho Springs, Boise, \$10.....	15 00
Mrs. H. Beech, Sp. for new mission house, Tanana, Alaska.....	150 00	S. A. Courtis, Sp.	5 00
"A Friend"	2 00	DURANT— <i>St. John's</i> : Junior Aux., Gen.....	2 00
CAMBRIDGE— <i>Christ Church</i> : Wo. Aux., Mexico, \$2.50; Haiti, \$3; Brazil, \$3; Cuba, \$1.50.....	10 00	HAGENSVILLE— <i>Christ Church S. S.*</i> : Gen.....	1 70
<i>St. James's S. S.*</i> : St. Paul's College, Tokyo.....	56 00	HILLMAN— <i>Calvary Mission S. S.*</i> : Gen.....	2 09
<i>St. John's Memorial Chapel</i> : Gen.....	50 00	LONG RAPIDS— <i>Grace Mission S. S.*</i> :	
<i>St. Peter's</i> : (of which S. S.,* \$40.59) Gen.....	77 00		
<i>St. Philip's</i> : Junior Aux., for the education of a child, Africa.....	5 00		
Miss Eliza Shipman, \$25, Mrs. Charles Pomeroy Parker, \$5, Sp. for Library Fund, Boone College, Wuchang.....	30 00		
CONCORD— <i>Trinity Church S. S.*</i> : (additional), Gen.....	4 63		
DEDHAM— <i>Church of the Good Shepherd</i> : Wo. Aux., Sp. for school for			

Gen.	3 28	POPLAR BLUFF— <i>Holy Cross</i> : Gen.	5 25
ONAWAY— <i>Good Shepherd Mission S. S.*</i> : Gen.	1 99	ST. LOUIS— <i>Christ Church Cathedral</i> : Dom., \$100; Colored, \$25; Frn., \$200; Guild of St. Ethelburga, toward support of a scholar, St. Mary's Hall, Shanghai, \$25.	350 00
OWOSSO— <i>Christ Church</i> : "A Friend," Gen., \$5; Sp.† \$5.	10 00	<i>Church of the Good Shepherd</i> : Gen.	10 00
POINTE AUX PINES— <i>Transfiguration S. S.*</i> : Gen.	1 43	<i>Holy Communion</i> : \$69, S. S.* \$35, Gen.	104 00
PORT HURON— <i>St. Paul's S. S.</i> : Bishop Brent's Class, Sp. for Bishop Brent's work, Philippines.	1 50	<i>St. Augustine's S. S.*</i> : (additional) Gen.	1 00
SAGINAW (W. S.)— <i>Calvary Memorial</i> : Gen.	18 70	<i>St. James's Memorial</i> : support of Rev Kwei Mei Ping, Shasi, Hankow.	33 75
<i>St. Paul's S. S.*</i> : Gen.	33 00	<i>St. Paul's</i> : Gen.	21 00
(W. S.)—W. S. Fish, Sp. for Building Fund, Mission House, Tanana, Alaska, \$40; Sp. for personal relief of Rev. A. R. Hoare, Tanana, Alaska, \$10; Sp. for Dr. Jefferys for restoring sight to the blind, St. Luke's Hospital, Shanghai, \$25.	75 00	<i>St. Peter's</i> : Dom., \$36; Frn., \$24.	60 00
ST. CLAIR— <i>St. Paul's S. S.*</i> : Gen.	6 50	MISCELLANEOUS—Babies' Branch, Wo. Aux., Gen.	16 55
WALKER'S POINT— <i>Our Saviour Chapel S. S.*</i> : Gen.	40		

Michigan City

Ap. \$86.06; Sp. \$40.00

FORT WAYNE— <i>Trinity Church S. S.*</i> : Gen.	4 35
HAMMOND— <i>St. Paul's S. S.*</i> : Gen.	17 71
LIMA— <i>St. Mark's</i> : Gen. (of which Howe School, \$20), \$30; Howe School, Sp. for Student Chapel, Hongo District, Tokyo, \$40.	70 00
LOGANSPOUT— <i>Trinity Church</i> : Gen.	14 00

Milwaukee

Ap. \$171.16; Sp. \$20.00

MILWAUKEE— <i>St. Andrew's S. S.*</i> : St. Mary's School, South Dakota, \$60; Sp. for education of two boys, care of Ven. Archdeacon Hughson, Morganton, Asheville, \$20.	80 00
NASHOTAH— <i>Holy Innocents' S. S.*</i> : Dom. and Frn.	4 16
TOMAH— <i>St. Mary's S. S.*</i> : Dom. and Frn.	7 00
MISCELLANEOUS—Milwaukee Branch, Wo. Aux., Cuba.	50 00
Milwaukee Babies' Branch, support of Day-school, Shasi, Hankow.	50 00

Minnesota

Ap. \$559.80; Sp. \$1.80

CHATFIELD— <i>St. Matthew's</i> : Gen.	1 14
FARIBAULT— <i>Cathedral of Our Merciful Saviour</i> : (of which S. S.* additional, \$2.50) Gen.	227 05
KENYON— <i>Ascension S. S.*</i> : Gen.	4 54
LE SUEUR CENTRE— <i>St. Paul's S. S.*</i> : Sp. for eighteen bricks for St. Luke's Memorial Hospital, Ponce, Porto Rico.	1 80
MINNEAPOLIS— <i>All Saints</i> : Gen.	35 39
<i>St. Mark's</i> : Gen.	227 00
<i>St. Paul's S. S.*</i> : (additional) Gen.	8 50
OWATONNA— <i>St. Paul's</i> : Gen.	12 45
ST. PAUL— <i>Ascension S. S.*</i> : Gen.	25 73
(HAMLINE)— <i>Epiphany</i> : Gen.	2 00
<i>St. Clement's</i> : Gen.	16 00

Mississippi

Ap. \$106.00 Sp. \$4.93

ABERDEEN— <i>St. John's</i> : Sp.†.	4 93
JACKSON— <i>St. Andrew's S. S.*</i> : Gen.	100 50
OKALONA— <i>Grace</i> : Frn.	50
PASS CHRISTIAN—Wo. Aux., Gen.	5 00

Missouri

Ap. \$668.75

FREDERICKTOWN— <i>St. Paul's S. S.*</i> : Gen.	8 50
JACKSON— <i>Church of the Redeemer S. S.*</i> : Gen.	8 70
OLD ORCHARD— <i>Emmanuel Church S. S.*</i> : (additional), Gen.	50 00

Montana
Ap. \$400.15

ANACONDA— <i>St. Mark's</i> : Gen.	150 00
BUTTE— <i>St. John's</i> : Gen.	117 35
COLUMBIA FALLS— <i>St. Matthew's</i> : Gen.	5 00
ELKHORN— <i>Trinity Mission</i> : Gen.	12 00
HELENA— <i>St. Peter's</i> : Gen.	100 00
LOGAN— <i>St. Barnabas's</i> : Gen.	5 00
MCDONALD CREEK— <i>St. Paul's</i> : Gen.	10 80

Nebraska

Ap. \$46.01; Sp. \$55.00

BANCROFT— <i>Atonement S. S.*</i> : Gen.	1 00
NORFOLK— <i>Trinity Church S. S.*</i> : Gen.	15 75
OMAHA— <i>St. Matthias's</i> : Dom. and Frn.	8 05
MISCELLANEOUS—Diocesan Council, Gen.	21 21
Special Missionary Service, Sp. for Rev. Dr. Brown, at his disposition in Brazil.	55 00

Newark

Ap. \$1,520.97; Sp. \$478.95

BUTLER— <i>St. Paul's S. S.*</i> : Gen.	16 05
ENGLEWOOD—Rev. and Mrs. H. M. Smyth, Sp. for Church Extension Fund, Porto Rico.	25 00
LITTLE FALLS— <i>St. Agnes's S. S.*</i> : Gen.	14 20
MONTCLAIR— <i>St. Luke's</i> : Wo. Aux., Sp. for "Frederick B. Carter" scholarship, Raleigh, North Carolina, \$50; "A Member," "Amy Wentworth" scholarship, St. Agnes's School, Kyoto, \$50; "Otis Sawyer Memorial" scholarship, Boone College, Wuchang, Hankow, \$50; "Bertha" (Graduate) scholarship, South Dakota, \$60; Junior Aux., Sp. for Miss Bull, for St. John's Orphanage, Osaka, Kyoto, \$50.	260 00
(UPPER)— <i>St. James's</i> : Gen.	24 88
NEWARK— <i>Christ Church</i> : Gen.	2 75
<i>St. James's</i> : Gen.	62 26
<i>Trinity Church</i> : Dom.	100 00
ORANGE (EAST)— <i>Christ Church</i> : Mite-box No. 35,588, Gen.	12 00
(SOUTH)— <i>Holy Communion</i> : Wo. Aux., Sp. for "Bishop Leonard" scholarship, Salt Lake.	50 00
<i>St. Mark's S. S.</i> : Sp. for Bishop Van Buren, Porto Rico.	8 24
SHORT HILLS— <i>Christ Church</i> : Sp. at discretion of Rev. Dr. Brown, Brazil.	76 71
SUMMIT— <i>Calvary</i> : Gen., \$25; Wo. Aux., "Calvary Church" scholarship, High School, Africa, \$50; "Helena W. Dillingham Memorial" scholarship, Anvik, Alaska, \$100; Sp. for "Holkins Memorial" scholarship, St. Mary's Orphanage, Shanghai, \$30; Sp. for "Bishop Starkey" scholarship, Salt Lake, \$40; Sp. for "St. Augustine's" scholarship, Raleigh, North Carolina, \$30; Sp. for scholarship, St. Paul's School, Beaufort, East Carolina, \$12.	287 00
VERNON— <i>St. Thomas's</i> : \$1, Mabel Flood, 25 cts., Gen.	1 25
MISCELLANEOUS—Branch Wo. Aux.,	

work at Matanzas, Cuba, \$4; work among Colored People, \$58.75; work among Indians, \$50; work among Seminole Indians, \$50; Mexico, \$150; Brazil, \$50; Cuba, \$74.03; Africa, \$35; Shanghai, \$35; Hankow, \$35; Tokyo, \$35; Alaska, \$30; Porto Rico, \$51.25; Honolulu, \$50; Salt Lake, \$5; Gen., \$9.55; Bible-woman, Japan, \$100; "Anna E. Niles" scholarship, St. Hilda's School, Wuchang, Hankow, \$50; "Julia Starkey" scholarship, Hooker School, Mexico, \$80; Sp. for "Alice Broome" scholarship, Salt Lake, \$50; Sp. for Dr. Driggs, Alaska, \$19; Sp. for Foreign Contingent Fund, \$18.....	1,059 58
New Hampshire	
Ap. \$246.43; Sp. \$57.00	
CONCORD— <i>St. Paul's</i> : Gen.....	30 00
EXETER— <i>Christ Church</i> : Gen.....	12 37
KEENE— <i>St. James's</i> : Dom. and Frn.....	7 28
LANCASTER— <i>St. Paul's</i> : Dom., \$75.00; Frn., \$2.....	9 50
MANCHESTER— <i>Grace S. S.*</i> : Gen.....	45 00
NASHUA— <i>Church of the Good Shepherd</i> : Gen. (of which S. S.,* \$46.53), \$140.44; Junior Aux., Gen., \$1; Sp. for Dr. Tucker's class-room, St. Paul's College, Tokyo, \$5; Sp. for Bishop Moreland's work, Sacramento, \$2.....	148 44
WILTON — <i>Transfiguration</i> : Gen. (of which S. S.,* 34 cts.).....	84
MISCELLANEOUS—Branch Wo. Aux., Sp. for Foreign Life Insurance Fund..	50 00
New Jersey	
Ap. \$766.64; Sp. \$120.12	
ASBURY PARK— <i>Trinity Church</i> : For missions among Indians.....	1 00
CAMDEN— <i>St. John's</i> : Gen. (of which S. S.,* \$13.10).....	33 10
St. Wilfrid's S. S.*: for work in Japan.....	34 00
CARTERET— <i>St. Mark's S. S.*</i> : Gen.....	16 00
ELIZABETH— <i>Grace</i> : Dom., \$25; Frn., \$25; Indian, \$25; Colored, \$25.....	100 00
St. John's S. S.*: Gen.....	69 34
Trinity Church: Dom. and Frn., \$33; Gen., \$67.46; (In Memoriam) Sp. for church in Pelotas, Brazil, \$100.....	200 46
Miss E. C. Johnston, "John Dewers Memorial" scholarship, St. John's University, Shanghai.....	50 00
HELMETTA— <i>St. George's S. S.*</i> : "A Memorial of John Oliver Herbert," Gen.....	31 65
MT. HOLLY— <i>St. Andrew's</i> : Gen.....	24 69
NEW BRUNSWICK— <i>Christ Church</i> : Indian.....	46 56
OCEAN CITY—"A Friend," Sp. for Archdeacon Stuck's new buildings on the Koyukuk, Alaska.....	5 00
PLAINFIELD— <i>Grace</i> : Gen.....	200 00
RIVERTON— <i>Christ Church S. S.</i> : "A Little Girl," Sp. for church building in Kiukiang, Hankow.....	2 00
SALEM— <i>St. John's</i> : Indian, \$21.17; Colored, \$21.17.....	42 34
SHREWSBURY — <i>Christ Church</i> : Mrs. John E. Davis, Sp. for Kawagoe for next Christmas Party, Tokyo.....	2 00
SOUTH AMBOY— <i>Christ Church</i> : Dom., 50 cts.; S. S. Missionary League, Sp., \$1.12; Sp. for Dr. Jefferys for cure of blind man, Shanghai, \$10.....	11 62
VINELAND— <i>Trinity Church</i> : Indian.....	8 50
WOODBIDGE— <i>Trinity Church</i> : Gen. (of which S. S.,* Gen., \$5.20).....	8 50
New York	
Ap. \$4,123.93; Sp. \$1,839.64	
BARRYTOWN— <i>St. John's</i> : Gen.....	17 00
BREWSTER— <i>St. Andrew's</i> : \$120, S. S.,* \$91.25, Gen.....	211 25
DOBBS FERRY—The Misses Masters' School, for an Indian catechist in South Dakota.....	60 00
ELMSFORD— <i>St. Joseph of Arimathea</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	1 00
HYDE PARK— <i>St. James's</i> : Colored, \$13.66; Gen., \$20.....	33 66
KINGSTON— <i>Church of the Holy Spirit S. S.*</i> : Gen.....	14 06
LIBERTY— <i>Holy Communion</i> : Gen.....	2 00
MT. VERNON— <i>Ascension</i> : Wo. Aux., Gen.....	60 00
Trinity Church: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$15; S. S.,* Gen., \$67.71.....	82 71
NEW WINDSOR— <i>St. Thomas's</i> : Sp. for Archdeacon Stuck, Koyukuk Mission, Alaska.....	5 00
NEW YORK— <i>Advocate</i> : Wo. Aux., Gen. All Angels': Sp. for work of Archdeacon Spurr, West Virginia, \$100; S. S. Indian Schools of South Dakota, \$133.20.....	233 20
(WEST NEW BRIGHTON)— <i>Ascension</i> : Dom. and Frn., \$14.27; Mrs. Du Bois and Miss Brooks, Sp. for Bishop Wells, Spokane, \$20.....	34 27
Ascension Memorial: King's Daughters, Sp. for Rev. Walter Hughson, Asheville, for scholarship for poor white children.....	50 00
Beloved Disciple: Gen., \$14.30; Rev. J. Acworth, Sp. for Rev. O. Parker, Archdeacon of Sacramento, \$5.....	19 30
Calvary S. S.*: Gen.....	119 76
(NEW BRIGHTON) — <i>Christ Church</i> : Gen.....	33 00
Grace: Committee on Missions to Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Grace Hospital, Morganton, Asheville, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$5.....	25 00
Grace-Emmanuel: Miss Cora F. Barbour's S. S. Class, Indian School, South Dakota.....	25 00
Heavenly Rest: Young Women's Foreign Chapter, Africa, \$34; "Niobrara League S. S., Heavenly Rest" (Graduate) scholarship, South Dakota, \$60; Mission, Juniors, Sp. for education of Joshua Kimber, Cape Mount, Africa, \$10.....	104 00
Holy Apostles': Support of Rev. L. M. A. Haughwout, Mexico.....	102 17
Holy Communion: Sp.†.....	53 20
(BRONX)— <i>Holy Nativity</i> : Gen.....	10 00
(EAST 88TH STREET)— <i>Holy Trinity Church</i> : Gen., \$50; Wo. Aux., Sp. for Bishop Rowe, Alaska, \$10.....	60 00
Intercession: \$211.59, Augusta D. Hopkins, \$10, S. S.,* \$97.04, Gen.....	318 63
Chapel of the Messiah: \$2.20, S. S.,* 50 cts., Gen.....	2 70
St. Agnes's Chapel S. S.*: Indian, \$115; work among poor whites, \$115; "Rev. Edward A. Bradley, D.D." scholarship, Girls' Training Institute, Africa, \$25; Gen., \$701.47; Sp. for Bishop Restarick, Honolulu, \$100; Sp. for "Rev. Edward A. Bradley, D.D." scholarship, St. Augustine's School, Raleigh, North Carolina, \$25; Sp. for St. John's Academy, Corbin, Lexington, \$25.....	1,106 47
(MORRISANIA)— <i>St. Ann's S. S.*</i> : Gen.....	50 69
St. Augustine's Chapel: Missionary Guild, Dom. (of which S. S.,* \$24.60), \$43.60; Frn. (of which S. S.,* \$24.60), \$43.60.....	87 20
St. Bartholomew's: Gen.....	20 00
St. Bartholomew's Chapel: Wo. Aux., Sp. for Bishop Brent, Philippines, for Mrs. Hargraves's work (of which from St. Elizabeth's Society, \$75).....	82 00
St. Edward the Martyr's: \$100, S. S.,* \$25, Gen.....	125 00

<i>St. George's Missionary Society</i> : Wo. Aux., "St. George's" scholarship, St. Mary's School, Rosebud Agency, South Dakota, \$60; Sp. for Clergy Fund, Bishop Funsten, Boise, \$100; Sp. for Clergy Fund, Bishop Graves, Laramie, \$100; Sp. for "Sherman Coolidge" scholarship, Shoshone, Boise, \$40; Sp. for Deaconess Sybil Carter, \$50; Sp. for Rev. W. C. Clapp, Bontoc, Philippine Islands, \$50.....	400 00
<i>St. James's</i> : Mrs. Charles Kellogg, Sp. for San Francisco Church Rebuilding Fund.....	50 00
<i>St. John's Chapel S. S.</i> : Gen., \$53; Sp. for Bishop Brown's Building Fund, Arkansas, \$30; Miss Dalziel's Class, Sp. for Epiphany Church, Concordia, Salina, \$18.50.....	101 50
<i>St. Luke's Chapel</i> : Sp. for work of Rev. Robt. E. Wood, Wuchang, Hankow.....	25 00
<i>St. Margaret's</i> : Gen.....	56 00
<i>St. Mary the Virgin's</i> : "A Member," Sp. for Mrs. J. A. Staunton, Jr., Philippine Islands.....	30 00
<i>St. Matthew's</i> : Junior Aux., Sp. for Bishop Rowe, for St. John's-in-the-Wilderness, Alaska.....	20 00
<i>St. Michael's</i> : Gen.....	3 83
(WEST CHESTER)— <i>St. Peter's S. S.*</i> : Dom., \$25; Frn., \$25; Gen., \$19.33..	69 33
(WOODLAWN)— <i>St. Stephen's S. S.*</i> : Gen.....	6 82
<i>St. Thomas's</i> : Sp. for Church Building at Pelotas, Brazil, \$150; Wo. Aux., Sp. for Rev. Mr. Meem's Church, Pelotas, Brazil, \$32.89; "A Member," "Maria E. Hansen" scholarship, Dean Gray School in Native Church work, Mexico, \$100.....	282 89
<i>St. Thomas's Chapel</i> : \$35, Wo. Aux., \$136, Gen.....	171 00
<i>Trinity Chapel Missionary Relief Society</i> : Frn., \$2; S. S., \$276.85	278 85
OSSINING (BRIARCLIFF)— <i>All Saints'</i> : Gen., \$30.15; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$12.....	42 15
<i>St. Paul's</i> : Apportionment, 1905-06, Gen.....	150 00
(BRIARCLIFF)—Miss Ellen King, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	25 00
PATTERSON— <i>Christ Church</i> : Wo. Aux., Chapter of Westchester, Sp. for Mr. Robert Wood's work, Wuchang, Hankow.....	7 25
PEEKSKILL— <i>St. Peter's</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	20 00
RHINECLIFF— <i>Church of the Ascension</i> : Cuba and Brazil.....	20 00
ROSENDALE— <i>All Saints'</i> : Point Hope, Alaska.....	10 00
SAUGERTIES— <i>Trinity Church</i> : Gen.....	102 00
SCARBOROUGH (BEECHWOOD)— <i>St. Mary's</i> : Gen., \$87.09; through Girls' Friendly Society, Frn., \$2.70.....	89 79
SCARSDALE— <i>St. James-the-Less S. S.*</i> : Gen.....	29 06
SUFFERN— <i>Christ Church</i> : Wo. Aux., Sp. for Rev. W. S. Claiborne, Seawance, Tennessee, \$20; Sp. for Rebuilding Mission House, Tanana, Alaska, \$20.....	40 00
TARRYTOWN— <i>St. Mark's</i> : Theological Education, \$3; Gen., \$5.....	8 00
TILLY FOSTER— <i>St. Paul's Chapel</i> : \$2.98, S. S., \$7, Gen.....	9 98
YONKERS— <i>Christ Church</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	25 00
<i>St. John's</i> : Gen., \$75; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$45.....	120 00
Mrs. Eva S. Cochran, Missions among native Mexicans.....	100 00
<i>St. Augustine's League</i> : Sp. for St. Paul's School, Lawrenceville, South-ern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for Rev. Richard Bright, Savannah, Georgia, \$50....	250 00
Miss A. L. Peck, Wo. Aux., Sp. for St. John's-in-the-Wilderness Mission, Koyukuk, Alaska.....	50 00
Misses M. M. and Margaret Collins, Brazil.....	50 00
The Misses Wisner, Sp. for Miss Maud T. Henderson's work, Soochow, Shanghai.....	50 00
Wo. Aux., A Friend, Sp. for Domestic Contingent Fund.....	50 00
Mrs. Richard B. Duane, "Howard Duane" Memorial scholarship, St. Paul's College, Tokyo.....	20 00
John A. Hance, Sp. for Church Extension Fund, Porto Rico.....	20 00
The Misses Priscilla and Eleanor Lockwood, Junior Aux., Sp. for scholarship in Widely Loving Society, Kyoto.....	18 00
Misses Ferry, Sp. at discretion of Bishop Rowe, Alaska.....	5 00
North Carolina	
<i>Ap.</i> \$211.51; <i>Sp.</i> \$6.00	
CHARLOTTE— <i>St. Michael's</i> : Wo. Aux., Sp. for Bishop Ferguson, West Africa.....	2 00
CHESTNUT HILL— <i>St. Paul's S. S.*</i> : Gen.....	2 74
DURHAM— <i>Deaf-Mute Mission S. S.*</i> : Gen.....	7 25
(EAST)— <i>Mission S. S.*</i> : Gen.....	8 00
HENDERSON— <i>Holy Innocents' S. S.*</i> : Gen.....	5 00
HIGH POINT— <i>St. Mary's</i> : Dom. and Frn.....	3 10
LEAKSVILLE— <i>Epiphany S. S.*</i> : Gen.....	8 00
RALEIGH— <i>St. Ambrose's</i> : Wo. Aux., Sp. for Bishop Ferguson, West Africa.....	4 00
ROWAN— <i>St. Matthew's S. S.*</i> : Gen.....	43
SALISBURY— <i>St. Luke's</i> : \$44.30, S. S., \$40, Gen.....	84 30
<i>St. Peter's S. S.*</i> : Gen.....	7 19
WILSON— <i>St. Timothy's</i> : Wo. Aux., salary of Miss Babcock, Tokyo.....	2 50
MISCELLANEOUS—"Anonymous," Gen.....	80 00
Ohio	
<i>Ap.</i> \$22.03; <i>Sp.</i> \$33.00	
CLEVELAND— <i>Holy Spirit S. S.*</i> : Gen.....	15 50
<i>St. Philip's the Apostle Mission S. S.*</i> : Gen.....	6 53
MISCELLANEOUS—Wo. Aux., "A Member," Sp. for salary of Mauricia, Los Angeles.....	30 00
Babies' Branch, Sp. for Rebuilding Akita Kindergarten, Tokyo.....	3 00
Oregon	
<i>Ap.</i> \$186.16	
BAKER CITY— <i>St. Stephen's</i> : Junior Aux., Gen.....	2 00
COTTAGE GROVE— <i>St. John's</i> : Gen.....	3 00
FOREST GROVE—Gen.....	6 50
GARDINER— <i>St. Mary's Guild</i> : Gen.....	5 50
HILLSBORO— <i>All Saints'</i> : Gen.....	2 00
OAKLAND— <i>St. Clement's</i> : \$5, S. S., \$1.16, Gen.....	6 16
OREGON CITY— <i>St. Paul's</i> : Wo. Aux., Gen.....	2 00
FORT ORFORD— <i>Christ Church</i> : Gen.....	9 50
PORTLAND— <i>All Saints'</i> : Wo. Aux., Gen.....	2 50
<i>Church of the Good Shepherd</i> : Gen.....	18 00
<i>St. David's</i> : Wo. Aux., Gen.....	8 00
<i>St. Mark's</i> : \$61.35, Wo. Aux., \$2.50, Gen.....	63 85
<i>St. Matthew's</i> : \$1.50, Wo. Aux., \$3, Gen.....	4 50
<i>St. Stephen's</i> : Junior Aux., Gen.....	2 00
<i>Trinity Church</i> : Wo. Aux., \$20; Junior Aux., 30 cts., Gen.....	20 30
ROSEBURG— <i>St. George's Mission</i> : \$12.50, S. S., \$12.35, Gen.....	24 85

ST. HELEN'S— <i>Christ Church</i> : Gen....	1 00	Indian Hope Association, "Alonzo Potter" (In Memoriam) Graduate scholarship, South Dakota, \$30.....	31 40
WOODSTOCK— <i>Church of Our Saviour</i> : Gen.	4 50	<i>St. Mark's</i> : Gen., \$100; Wo. Aux., "Kinsolving" scholarship, Brazil, \$3; Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$100; Sp. for building schoolhouse, Edina, Grand Bassa County, Liberia, \$85.....	288 00
Pennsylvania			
Ap. \$4,134.71; Sp. \$2,130.54		(FRANKFORD)— <i>St. Mark's</i> : Gen., \$150; Indian Hope Association, Indian, \$2.	152 00
ANDALUSIA— <i>Church of the Redeemer Chapel</i> : Frn.	6 20	<i>St. Mark's School</i> : Rev. A. S. Cooper's work in Wuchang, Hankow.....	5 00
ARDMORE— <i>St. Mary's</i> : Wo. Aux., "Kinsolving Divinity" scholarship, Brazil, \$5; Frn., \$5.....	10 00	(WEST)— <i>St. Mary's</i> : Indian Hope Association, Indian.....	5 00
BRISTOL— <i>St. Paul's</i> : Gen.....	14 80	(FRANCISVILLE)— <i>St. Matthew's</i> : Indian Hope Association, Indian.....	5 00
BRYN MAWR— <i>Church of the Redeemer</i> : Wo. Aux., Sp. for Miss M. E. Wood, Library, Wuchang, Hankow.....	10 00	<i>St. Matthias's</i> : Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil.....	2 00
CHELTENHAM— <i>St. Paul's</i> : Junior Aux., Indian, \$12.50; Sp. for Junior classrooms, St. Paul's College, Tokyo, \$5..	17 50	(GERMANTOWN)— <i>St. Michael's</i> : Junior Aux., Sp. for rebuilding mission house, Tanana, Alaska.....	20 00
CLIFTON HEIGHTS— <i>St. Stephen's</i> : Wo. Aux., Sp. for Bishop Graves, Shanghai.....	1 00	<i>St. Nathanael's</i> : Infant Department, Gen.....	6 50
JENKINTOWN— <i>Church of Our Saviour</i> : Wo. Aux., "Kinsolving Divinity" scholarship, Brazil, \$5; Junior Aux., Sp. for one day, St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	10 00	(CHESTNUT HILL)— <i>St. Paul's</i> : Wo. Aux., Hooker Memorial School, Mexico, \$10; Sp. for Church Building Fund, Pelotas, Brazil, \$5; Sp. for salary, Jesus del Monte, Havana, Cuba, \$5; Junior Aux., "Junior Aux." scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25.....	45 00
LANDSDOWNE— <i>St. John the Evangelist's</i> : Wo. Aux., "Kinsolving Divinity" scholarship, Brazil, \$2.50; Frn., \$2.50.....	5 00	(GERMANTOWN)— <i>St. Peter's S. S.</i> : "H. H. Houston" scholarship, St. Mary's School, South Dakota, \$60; Bishop Rowe's work, Alaska, \$20; Bishop Payne Divinity-school, Southern Virginia, \$15; "St. Peter's" scholarship, High School, Africa, \$40; Sp. for scholarship, Salt Lake, Utah, \$40.....	175 00
LOWER MERION— <i>St. John's</i> : Gen.....	100 00	<i>St. Philip's</i> : Wo. Aux., Frn.....	5 00
MEDIA— <i>Christ Church</i> : Dom. and Frn.....	7 14	<i>St. Simeon's</i> : Dom., \$60.84; Frn., \$70.70; Sp., account of Rev. Amos Goddard, Hankow, \$20; Sp. for Mrs. Wetmore's School at Arden, Asheville, \$51.02.....	202 56
NORWOOD— <i>St. Stephen's</i> : Junior Aux., China, \$7.25; Japan, \$5.....	12 25	<i>St. Stephen's</i> : Wo. Aux., Sp. for Rev. B. L. Ancell, for building, Soochow, Shanghai.....	5 00
PAOLI— <i>Church of the Good Samaritan</i> : Wo. Aux., "Kinsolving Divinity" scholarship, Brazil.....	5 00	(ROXBOROUGH)— <i>St. Timothy's</i> : Dom. and Frn., \$2.01; Sp. for Archdeacon Steele, Cuba, \$11.....	13 01
PENNLYN—Mrs. Anna Massey Drayton, Sp. for Library Fund, Boone College, Wuchang.....	2 00	<i>St. Titus's Mission</i> : Frn.....	5 00
PEQUEA— <i>St. John's</i> : Gen.....	4 85	Alfred C. Harrison, Sp. for Manila cathedral site.....	250 00
PHILADELPHIA— <i>Advent</i> : Wo. Aux., Sp. for Rev. S. H. Littell, Building Fund, Hankow.....	10 00	"S." Indian.....	100 00
(LOWER DUBLIN)— <i>All Saints</i> : Dom., \$11.20; Frn., \$34.91; Indian Hope Association, Indian, \$10.....	56 11	Mrs. M. F. Cox, Wo. Aux., "Grace" scholarship, St. John's University, Shanghai.....	20 00
Ascension: Wo. Aux., "Kinsolving Divinity" scholarship, Brazil.....	2 00	Miss Mary West Miller and children of her small private school, St. Luke's Hospital, Tokyo.....	9 08
(GERMANTOWN)— <i>Calvary</i> : Wo. Aux., Miss Babcock's salary, Tokyo, \$6.75; Frn., \$3.25; Junior Aux., Sp. for Junior class-rooms, St. Paul's College, Tokyo, \$51.25.....	61 25	(GERMANTOWN)—Miss E. H. Brown, Gen.....	5 20
<i>Christ Church</i> : Dom. (of which from S. S., \$35), \$104.09; Wo. Aux., "Kinsolving Divinity" scholarship, Brazil, \$2.....	106 09	(GERMANTOWN)—Mrs. W. Beaumont Whitney, Sp. for Library Fund, Boone College, Wuchang, Hankow....	5 00
<i>Church of the Covenant</i> : Wo. Aux., Primary Department, Hooker Memorial School, Mexico, \$10; Sp. for St. Mary's Orphanage, Shanghai, \$25	35 00	Miss Fanny J. Fenton's Red Missionary Box, Gen.....	2 61
<i>Church of the Crucifixion</i> : Dom. and Frn.....	30 00	RADNOR— <i>St. David's</i> : Dom. and Frn.....	25 00
(PELHAM)— <i>Epiphany</i> : Junior Aux., Sp. for Junior class-rooms, St. Paul's College, Tokyo.....	5 00	<i>St. Martin's</i> : Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil.....	1 00
<i>Holy Apostles</i> : Sp. for Bishop Brooke, of Oklahoma, in aid of Parish House, \$100; Wo. Aux., "Kinsolving Divinity" scholarship, Brazil, \$5; Junior Aux., Sp. for Bishop Rowe, Alaska, for Arthur Wright's schooling, \$50..	155 00	VALLEY FORGE—Washington Memorial Chapel: Sp.....	1 75
(TACONY)— <i>Church of the Holy Innocents</i> : Additional, Gen.....	50 00	WAYNE— <i>St. Mary's Memorial</i> : Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil, \$5; Sp. for Miss M. E. Wood, Library Fund, Wuchang, Hankow, \$5.....	10 00
<i>Holy Trinity Church</i> : Junior Aux., "Sallie W. Ashhurst" scholarship, Girls' Training Institute, St. Paul's River, Africa.....	25 00	WEST CHESTER— <i>Holy Trinity Church</i> : Wo. Aux., Hankow, \$15; Shanghai, \$15.....	30 00
<i>St. Andrew's</i> : Junior Aux., Philippines..	27 00	WYNCOTE— <i>All Hallows</i> : Junior Aux., "All Hallows" scholarship, St. Hilda's School, Wuchang, Hankow...	50 00
<i>St. Elizabeth's</i> : Gen.....	15 00	YARDELY— <i>St. Andrew's</i> : Wo. Aux., "Kinsolving" scholarship, Brazil, \$2;	
<i>St. Gabriel's Mission</i> : Frn.....	2 00		
<i>St. James's</i> : Wo. Aux., "F. H. D." Gen.....	150 00		
<i>St. Jude's</i> : For missionary work among the Indians.....	17 15		
(GERMANTOWN)— <i>St. Luke's</i> : Dom.....	214 33		
(KENSINGTON)— <i>St. Luke's</i> : Gen., \$1.40;			

Frn., \$2.....	4	00	Colored work, \$2.50; Bishop Roots's work, Hankow, \$2.50.....	45	28
MISCELLANEOUS—George C. Thomas, Gen.....	2,000	00	EAST PROVIDENCE—St. Mary's: "R. S." Junior Aux., Bishop Rowe's work, Alaska, \$3; Bishop Hare's work, South Dakota, \$4; Colored work, \$12; Bishop Roots's work, Hankow, \$2.....	21	00
Indian Hope Association, Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$100; Sp. for Bishop Moreland, Sacramento, \$100; Sp. for Bishop Spalding, Salt Lake, \$100; Sp. for Bishop Funsten, Boise, \$100; Sp. for Bishop Gray, Southern Florida, \$100; Sp. for Bishop Rowe, Alaska, \$100; Sp. for work of Rev. R. Stahley, Southern Florida, \$65; Sp. for St. John's-in-the-Wilderness, Alaska, \$80; Sp. for rebuilding Mission House, Tanana, Alaska, \$20; Sp. for Indian work, Los Angeles, \$20; Sp. for Oneida Hospital, Fond du Lac, \$100; Sp. for Miss Thackara's work, Fort Defiance (of which for chapel, \$38, for hospital, \$67), \$105; Sp. for Miss S. Carter's lace workers, \$5; Sp. for education of Celia Glass, Alaska girl, \$8.52.....	1,003	52	EDGEWOOD — Transfiguration: Dom., \$19.91; Frn., \$25.42.....	45	33
S. S. Advent Offering, 1906, Sp. for churches in San Francisco.....	115	49	GREENVILLE—St. Thomas's: Gen.....	5	80
Wo. Aux., Mite-box, Hooker Memorial School, Mexico, \$1.95; Foreign Committee, Sp. for teacher's salary, Jesus del Monte, Havana, Cuba, \$20; Sp. for Rev. R. E. Wood, St. Saviour's, Wuchang, Hankow, \$15.....	36	95	JAMESTOWN—St. Matthew's: Gen.....	46	00
Wo. Aux., Domestic Committee, Sp. for St. Matthew's Hospital, Fairbanks, Alaska.....	39	00	MANTON—St. Peter's: Junior Aux., Indian.....	10	00
Junior Aux., St. Augustine's School, Raleigh, North Carolina, \$50; "Junior Aux." scholarship, Anvik, Alaska, \$100; "Pennsylvania Juniors" scholarship, E. F. Drury Station, Africa, \$25; "Faith" scholarship, St. Augustine's School, Africa, \$25; "Pennsylvania" scholarship, St. Agnes' School, Kyoto, \$50; "Junior Aux." scholarship, St. Mary's Hall, Shanghai, \$55; Sp. for scholarship, Osaka Orphanage, Kyoto, \$25; Sp. for scholarship, St. Mary's Orphanage, Shanghai, \$40; Sp. for Christmas box for Africa, \$4.51.....	374	51	NEWPORT—Trinity Church: Gen.....	41	35
"Rom. i, 14," for education of native catechist, South Dakota.....	50	00	PAWTUCKET—St. Paul's S. S.*: Gen....	70	23
Pittsburg			PONTIAC—All Saints' S. S.*: Gen.....	20	00
Ap. \$259.01; Sp. \$160.00			PORTSMOUTH AND MIDDLETOWN — St. Mary's Parish: Gen.....	25	36
BELLEVUE—Epiphany: Dom., \$18.01; Frn., \$20.....	38	01	PORTSMOUTH (SOUTH)—O. W. Anthony, Gen.	10	00
BROWNVILLE — Christ Church: "A Member," Wo. Aux., Sp. for Archdeacon Stuck, for building at Koyukuk, Alaska.....	100	00	PROVIDENCE—All Saints': Dom., \$61.20; Frn., \$61.20.....	122	40
Miss Mary A. Hogg, Rev. Mr. Staunton's house at Sagada, \$50; Sp. for rebuilding burned dwelling at Tanana, Alaska, \$50.....	100	00	Church of the Redeemer S. S.*: Gen....	25	00
PITTSBURG—Calvary: Junior Communicants' Guild, Sp. for Rev. Mr. Snively, San Juan, Porto Rico, \$10; S. S., "Calvary S. S." scholarship, St. John's University, China, \$40.....	50	00	St. James's: Gen., \$40; Junior Aux., work among Indian Missions, \$10..	50	00
St. John's: Gen.....	25	00	St. John's: Dom., \$195.23; Colored, \$25.50; Indian, \$36; Frn., \$208.10; Mexico and Brazil, \$21.50.....	486	33
SEWICKLEY—St. Stephen's: Gen.....	1	00	WESTERLY—Christ Church S. S.*: work in Utah.....	10	00
TITUSSVILLE—St. James's: Wo. Aux., class of young girls, St. John's University, Shanghai.....	5	00	MISCELLANEOUS—"A Layman," Sp. to be expended by the Rev. Dr. Lloyd..	5,000	00
MISCELLANEOUS—Wo. Aux., Gen.....	100	00	South Carolina		
Rhode Island			Ap. \$72.96; Sp. \$35.00		
Ap. \$1,084.75; Sp. \$5,000.00			AIKEN—St. Thaddeus's: Wo. Aux., Japanese Bible-woman, \$5; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$5.....	10	00
APPONAUG—St. Barnabas's S. S.*: Gen.	6	00	BENNETTSHIRE—St. Paul's: Gen.....	2	50
HARRINGTON—St. John's: Rev. Mr. Tucker's work at St. Paul's College, Tokyo, \$5; Gen. (of which from S. S., \$10), \$39.67.....	44	67	BLACK OAK—Trinity Church: Mrs. K. C. Porcher, Dom., \$5; Frn., \$5.....	10	00
CENTRAL FALLS—St. George's: Gen., \$35.28; "R. S.", Junior Aux., Bishop Rowe's work, Alaska, \$2.50; Bishop Hare's work, South Dakota, \$2.50;			CHARLESTON — St. Michael's: Junior Aux., Gen., \$5; Sp. for Holy Trinity Orphanage, Tokyo, \$30.....	35	00
			St. Philip's: Wo. Aux., Bible-woman, Hankow	10	00
			EASTON—Emmanuel Mission S. S.*: Gen.	71	
			GREENVILLE—St. James's Mission S. S.*: Gen.	5	00
			GREENWOOD—Rev. O. T. Porcher, Sp.t.	5	00
			SHIRLEY—Heavenly Rest: Gen.....	15	00
			STATEBURG—Holy Cross S. S.*: Gen....	4	75
			SUMTER—Church of the Holy Comforter: Junior Aux., "Bishop Capers" Day-school, Wuchang, Hankow.....	10	00
			Southern Ohio		
			Ap. \$223.79		
			CINCINNATI—Christ Church: Wo. Aux., work among Colored People, Raleigh, North Carolina.....	5	00
			(FAIRVIEW HEIGHTS)—St. John's Mission S. S.* Gen.....	5	00
			DAYTON—Christ Church: Dom., \$5; Gen., \$204.79; S. S.* China, \$4.....	213	79
			Southern Virginia		
			Ap. \$420.58; Sp. \$253.88		
			BATH CO. (WARM SPRINGS)—Christ Church: Frn.....	4	35
			ELIZABETH CITY CO. (HAMPTON)—St. John's: Gen.....	23	46
			MONTGOMERY CO. (CHRISTIANSBURG)—St. Thomas's: Gen.....	8	52
			NANSEMOND CO. (DRIVER)—Glebe S. S.*: Gen.....	23	
			NORFOLK CO. (BERKELEY) — St. Thomas's: Wo. Aux., Sp. for Church Building Fund, Pelotas, Brazil.....	8	10
			St. Bride's Parish, St. Paul's S. S.*: Gen.....	7	25
			(NORFOLK)—St. Luke's: Second Circle, Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo.....	10	00

(NORFOLK)— <i>St. Paul's</i> : Gen., \$40.56; S. S.* Frn., \$31.21; Sp. for Rev. St. George Tucker, for All Saints' Church, Tokyo, \$14.78.....	86 55	ands 4 09
(NORFOLK)— <i>Wo. Aux., St. Paul's</i> Chapter, Sp. for Rev. H. St. George Tucker, for All Saints' Church, Tokyo.....	5 00	EAST BERKSHIRE— <i>Calvary S. S.*</i> : Gen. 7 50
(NORFOLK)— <i>Mrs. J. R. Hubbard, Wo. Aux., Sp. for Rev. J. G. Meem, for church building, Pelotas, Brazil.</i>	100 00	ENOSBURG FALLS— <i>St. Matthew's S. S.*</i> : Gen..... 17 53
(PORTSMOUTH)— <i>Trinity Church S. S.*</i> Frn.....	25 00	ISLAND POND— <i>Christ Church</i> : Gen..... 6 24
(PORTSMOUTH)— <i>S. G. Wilson, Sp. for Church Extension Fund, Porto Rico.</i>	1 00	MIDDLEBURY— <i>St. Stephen's</i> : Dom., \$1; Frn., \$1; Gen., \$2.62..... 4 62
PITTSYLVANIA CO. (DANVILLE)— <i>Epiphany</i> : Junior Aux., "Mary Page Dame" Memorial scholarship, St. Hilda's School, Wuchang.....	50 00	NEWPORT— <i>St. Mark's</i> : Sp. for Bishop Brent, Philippine Islands..... 2 18
MISCELLANEOUS—Junior Aux., "Lucy Griffin" Memorial scholarship, Anvik, Alaska, \$50; "Bishop Randolph" scholarship, St. Mary's Hall, Shanghai, \$50; "Margaret Bush" Memorial scholarship, Cape Palmas, Africa, \$25; Sp. for "James Ambler" Memorial scholarship, Widely Loving Society, Osaka, Kyoto, \$30.....	155 00	NORTHFORD— <i>Christ Church</i> : Philippines..... 3 25
Babies' Branch, Alaska, \$25; St. Agnes's Hospital, Raleigh, North Carolina, \$5; Cuba, \$15; Brazil, \$50; "Little Helpers'" Day-school, Shanghai, \$5; Sp. for Rev. J. G. Meem, Brazil, \$10; Sp. for scholarship, for Asa, \$30, for Tana, \$15, both in Holy Trinity Orphanage, Tokyo; Sp. for Mr. Ishii's Hospital, Tokyo, \$30.....	185 00	RICHFORD— <i>St. Ann's S. S.*</i> : Gen..... 10 85
"A Friend," Gen.....	5 00	St. ALBAN'S— <i>St. Luke's S. S.</i> : Kindergarten Class, Sp. for Bishop Graves, for work in Tsingpo, Shanghai.... 15 00

Springfield

Ap. \$41.03

ALBION— <i>St. John's</i> : Gen.....	2 08
CARBONDALE— <i>St. Andrew's</i> : Gen.....	2 00
CHESTER— <i>St. Mark's</i> : Gen.....	10 75
GRANITE CITY— <i>St. Bartholomew's</i> : Gen.....	13 00
MR. PULASKI— <i>St. Agnes's</i> : Gen.....	4 75
RANTOUL— <i>St. Paul's</i> : Gen.....	8 50

Tennessee

Ap. \$64.21; Sp. \$28.30

CEDAR HILL— <i>Mrs. George Washington, Sp. for Archdeacon Stuck, Alaska.</i>	15 00
CHATTANOOGA— <i>Christ Church</i> : <i>Wo. Aux.</i> Gen.....	5 00
FAYETTEVILLE— <i>St. Mary's</i> : Sp.	5 30
MEMPHIS— <i>St. Andrew's S. S.*</i> : Gen.....	2 54
NASHVILLE— <i>Christ Church</i> : Work of Rev. James J. Chapman, at Kanazawa, Kyoto.....	24 07
<i>St. Peter's</i> : Gen., \$3; S. S.* Dom. and Frn., \$17.....	20 00
SEWANEE—Miss Mary Carmichael, \$1, Mrs. Esther Shoop, \$1, Delta Tau Delta, \$5, Grafton Burke, \$1, Sp. for Archdeacon Stuck, Alaska.....	8 00
WINCHESTER— <i>Trinity Church S. S.*</i> : Gen.....	12 60

Texas

Ap. \$77.36; Sp. \$16.20

BASTROP— <i>Calvary</i> : Sp.† \$6.20; S. S.* Gen., \$9.71.....	15 91
GALVESTON— <i>Grace</i> : Dom., \$25; Frn., \$25.....	50 00
TAYLOR— <i>St. James's S. S.*</i> : Gen.....	15 15
WACO— <i>St. Paul's</i> : <i>Wo. Aux.</i> , "A Member," Sp. for rebuilding dwellings at Tanana, Alaska.....	10 00
WHARTON— <i>St. Thomas's S. S.*</i> : Gen.....	2 50

Vermont

Ap. \$122.88; Sp. \$21.27

BELLOW'S FALLS— <i>Immanuel Church</i> : Sp. for Bishop Brent, Philippine Isl.....	
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Virginia

Ap. \$112.92; Sp. \$87.25

ALBEMARLE CO. (CHARLOTTESVILLE)—University of Virginia, C. S. M. A., Sp. for Rev. Mr. Welbourn's student church, Tokyo.....	25 00
ALEXANDRIA CO. (ALEXANDRIA)—Episcopal High School, Virginia, Missionary Society, for "Mary B. Blackford" scholarship, St. John's School, Cape Mount, Africa.....	25 00
(ALEXANDRIA)—Lewis Hooft, Sp. for Church Extension Fund, Porto Rico.....	2 00
FAUQUIER CO. (AUBURN)— <i>St. Stephen's</i> Dom.....	1 50
(WARRENTON)— <i>St. James's</i> : Gen.....	11 85
FREDERICK CO. (WINCHESTER)—Episcopal Female Institute, China Mission Guild, Sp. for Wuchang, Hankow.....	25 00
GLOUCESTER CO.— <i>Abingdon Parish</i> , Abingdon: Gen.....	24 35
Ware Parish, Ware: Gen.....	15 56
GREENE CO. (LYDIA)— <i>St. James's</i> : Dom.....	4 75
HANOVER CO. (ASHLAND)—Miss Anna D. Ludlow, Sp. for Dr. Jefferys's work among blind, Shanghai.....	10 00
HENRICO CO. (BROOKHILL)— <i>Emmanuel Church</i> : <i>Wo. Aux.</i> , Alaska, \$5; Honolulu, \$5; Brazil, \$5.....	15 00
(RICHMOND)— <i>St. Andrew's</i> : Junior Aux., Sp. for Miss Elizabeth Barber's work, Hankow.....	6 75
(RICHMOND)— <i>St. James's</i> : Brotherhood of St. Paul, Sp. at Rev. H. St. George Tucker's discretion, St. Paul's College, Tokyo, \$5; Brotherhood of St. Paul, Sp. for Archdeacon Stuck's work, Alaska, \$6.50.....	11 50
(RICHMOND)— <i>St. Mark's</i> : Junior Aux., Sp. for Dr. Lee's work, Wushih, Shanghai, \$5; Sp. for Miss Packard, Brazil, \$2.....	7 00
LOUDOUN CO. (ALDIE)— <i>St. John's S. S.*</i> : Gen.....	5 31
RAPPAHANNOCK CO. (WASHINGTON)— <i>Trinity Church S. S.*</i> : Frn.....	4 15
WESTMORELAND CO. (OAK GROVE)— <i>St. Peter's</i> : Gen.....	5 45

Washington

Ap. \$209.93; Sp. \$27.00

WASHINGTON— <i>Ascension</i> : "A Friend," Sp. for Dr. W. H. Jefferys, St. Luke's Hospital, Shanghai, used for restoration of sight to blind woman.....	10 00
<i>Epiphany</i> : "Some Little Girls," Sp. for Rev. Mr. Meem's church, Pelotas, Brazil.....	5 00
<i>Church of the Good Shepherd</i> : <i>Wo. Aux.</i> , Gen., \$71.15; Sp. for Bishop Rowe's companion, Alaska, \$2.....	73 15
<i>St. Alban's</i> : <i>Wo. Aux.</i> , Sp. for Bishop Rowe's companion, Alaska.....	5 00

<i>St. Andrew's</i> : Wo. Aux., Sp. for Church Building Fund, Pelotas, Brazil.....	5 00
<i>St. Matthew's</i> : Gen.....	28 28
<i>Hope</i> : Gen.....	50 00
<i>Washington Barracks</i> : Rev. Charles C. Pierce, for Cuba.....	25 00
<i>CHARLES CO.—Trinity Parish</i> : Frn....	3 00
<i>Ascension</i> : Frn.....	8 00
<i>MONTGOMERY CO. (ROCKVILLE)—Christ Church</i> : Frn.....	20 00
<i>St. Mary's Co.—King and Queen Parish</i> : Gen.....	4 50

Western Massachusetts

Ap. \$931.20

<i>FITCHBURG—Christ Church</i> : Gen.....	75 00
<i>GARDNER—St. Paul's</i> : Gen.....	33 66
<i>NORTH ADAMS—St. John's</i> : Gen.....	87 83
<i>PITTSFIELD—St. Stephen's</i> : Dom. and Frn.....	302 57
<i>SPRINGFIELD—Christ Church S. S.*</i> : Dom., \$68.40; Frn., \$68.40.....	136 80
Miss M. E. Payne, Africa.....	1 00
<i>WORCESTER—St. Mark's</i> : Dom. and Frn., \$135; S. S.* Dom. and Frn., \$44.43; Boone College, Wuchang, Hankow, \$26.80.....	206 23
<i>MISCELLANEOUS</i> —Girls' Friendly Society, Annual Service, Indian work, South Dakota.....	88 11

Western Michigan

Ap. \$254.78; Sp. \$85.87

<i>ALLEGAN—Church of the Good Shepherd</i> : Wo. Aux., Colored Salary Fund, \$10; Sp. for "Sarah K. Bancroft" scholarship, St. Mary-the-Virgin's School, Nashville, Tennessee, \$10.....	20 00
<i>BELDING—Holy Trinity Church</i> : Gen.....	9 85
<i>BENTON HARBOR—Holy Trinity Church</i> : Wo. Aux., Sp. for Bishop Rowe's Hospital, Circle City, Alaska, \$10; Sp. for "Sarah K. Bancroft" scholarship, St. Mary-the-Virgin's School, South Dakota.....	5 00
<i>COLD WATER—St. Mark's</i> : Wo. Aux., teacher's salary, Alaska, \$5; Sp. for Bishop Rowe's Hospital, Circle City, Alaska, \$5.....	10 00
<i>GRAND HAVEN—St. John's</i> : Wo. Aux., "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota.....	10 00
<i>GRAND RAPIDS—Church of the Good Shepherd</i> : Babies' Branch, Sp. for Akita Building Fund.....	35
<i>Grace</i> : Support of Rev. E. R. Ohashi, Kyoto, \$18; Wo. Aux., Sp. for "Sarah K. Bancroft" scholarship, St. Mary-the-Virgin's School, Nashville, Tennessee, \$6; "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$8; Colored Salary Fund, \$6; St. Hilda's School, Wuchang, Hankow, \$5; Babies' Branch, Gen., 52 cts.; Sp. for Akita Building Fund, Tokyo, 52 cts.; S. S., Sp. for "Julia" cot, St. Mary's Orphanage, Shanghai, \$5.....	49 04
<i>St. Luke's S. S.</i> : Sp. for "Julia" cot, St. Mary's Orphanage, Shanghai.....	1 25
<i>St. Mark's</i> : Junior Aux., Sp. for Junior class-rooms, St. Paul's College, Tokyo, \$2; Babies' Branch, Gen., \$1.20; Sp. for Akita Building Fund, Tokyo, \$1.20; S. S., Sp. for "Julia" cot, St. Mary's Orphanage, Shanghai, \$5.....	9 40
<i>St. Matthew's S. S.*</i> : Gen., \$2.70; S. S., Sp. for "Julia" cot, St. Mary's Orphanage, Shanghai, \$1.25.....	3 95
<i>St. Paul's</i> : Dom., \$5.83; Frn., \$2; Gen., \$21.82; Junior Aux., Gen., 40 cts.; Sp. for Junior class-rooms, St. Paul's College, Tokyo, 40 cts.; S. S., Sp. for "Julia" cot, St. Mary's Orphanage, Shanghai, \$2.50.....	32 95
<i>HASTINGS—Emmanuel Church</i> : Wo. Aux., teacher's salary, Alaska, \$5; Sp. for "Sarah K. Bancroft" scholarship, St. Mary-the-Virgin's School, Nashville, Tennessee, \$10; S. S., Sp. for "Julia" cot, St. Mary's Orphan-	

age, Shanghai, \$5.....	20 00
<i>HOLLAND—Grace</i> : Babies' Branch, Sp. for Akita Kindergarten Building Fund, Tokyo.....	40
<i>KALAMAZOO—St. Luke's</i> : Wo. Aux., Colored Salary Fund, \$30; "Ellen E. Robinson and Dr. Cumming" scholarships, St. Elizabeth's School, South Dakota, each \$15; teacher's salary, Alaska, \$5; Sp. for "Sarah K. Bancroft" scholarship, St. Mary-the-Virgin's School, Nashville, Tennessee, \$15; S. S., Sp. for "Julia" cot, St. Mary's Orphanage, Shanghai, \$5.....	85 00
<i>MARSHALL—Trinity Church</i> : \$46.46, S. S., \$30, Gen.....	76 46
<i>MUSKEGON—St. Paul's</i> : Babies' Branch, Gen.....	1 00
<i>NILES—Trinity Church S. S.</i> : Sp. for "Julia" cot, St. Mary's Orphanage, Shanghai.....	5 00

Western New York

Ap. \$853.82; Sp. \$252.15

<i>ALBION—Christ Church</i> : \$25, S. S., \$7.83, Gen.....	32 83
<i>ALFRED—Alfred University Episcopal Mission</i> : Gen.....	15 50
<i>BROCKPORT—St. Luke's</i> : Gen.....	36 55
<i>BUFFALO—St. Andrew's</i> : \$10, S. S., \$2, Gen.....	12 00
<i>St. Mark's S. S.*</i> : Gen.....	15 25
<i>St. Thomas's S. S.*</i> : Gen.....	15 35
<i>Trinity Church</i> : Dom., \$150; Frn., \$75; S. S., \$54.04.....	279 04
S. H. B. W., Wo. Aux., Sp. for Archdeacon Stuck's mission, Koyukuk, Alaska.....	10 00
<i>CALEDONIA—St. Andrew's S. S.*</i> : Gen.....	2 00
<i>EAST AURORA—St. Matthias's S. S.*</i> : Frn.....	8 04
<i>FREDONIA—Trinity Church</i> : Gen., \$2.75; Missionary Society, Sp. for Bishop Brown Building Fund, Arkansas, \$1.....	3 75
<i>GENEVA—Trinity Church</i> : Wo. Aux., St. John's-in-the-Wilderness, Koyukuk, Alaska, \$20; Indian work, Oneida, Fond du Lac, \$3.....	23 00
<i>KENMORE—Advent S. S.*</i> : Gen.....	7 07
<i>LOCKPORT—Christ Church</i> : Junior Aux., Sp. for Akita Kindergarten Building Fund, Tokyo.....	3 15
<i>PALMYRA—Zion S. S.*</i> : Dom.....	16 90
<i>PITTSFORD—Christ Church</i> : Gen.....	5 00
<i>ROCHESTER—Christ Church S. S.*</i> : Gen., \$20; Bishop Cox Memorial Day-school, Shanghai, \$8.....	28 00
<i>St. Mark's</i> : Frn., \$17.25; S. S., \$20.....	37 25
<i>St. Paul's S. S.*</i> : Gen.....	142 29
<i>MISCELLANEOUS</i> —Wo. Aux., Philippines, \$20; Church Training-school for Women, Shanghai, \$20; "J. G. Webster" scholarship, St. Hilda's School, Wuchang, Hankow, \$15; Windsor Memorial School, Wushui, Shanghai, \$15; Cape Mount, Africa, \$15; Sp. for Bishop Graves's Life Insurance, Shanghai, \$30.....	115 00
Babies' Branch, Salary of Mrs. Folsom, Honolulu, \$50; Philippines, \$5; Alaska, \$5; Mountain districts, \$5; "Angelica Church Hart" Day-school, Wuchang, Hankow, \$20; "Little Helpers" Day-school, Shanghai, \$5; Sp. for support of Akita Kindergarten, Tokyo, \$50; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$3; Sp. for Domestic Missionary Font, \$2; Sp. for work among Indians, White Rock, Salt Lake, \$3; Sp. for Akita Kindergarten Building Fund, Tokyo, \$150.....	298 00

West Texas

Ap. \$207.97; Sp. \$71.74

<i>LOCKHART—Emmanuel Church S. S.*</i> : Gen.....	10 78
<i>SAN ANTONIO—St. Mark's S. S.*</i> : Gen.,	

\$191.69; Sp. for Miss S. P. Peck, for education of girl, St. Agnes's School, Kyoto, \$11.59.....	203 28		GRACE—Grace: Gen.	4 20
UVALDE—St. Philip's: Gen.	5 00		HICKORY—Ascension S. S.*: Gen.	9 77
YOAKUM—Holy Communion S. S.*: Gen.	50		LINCOLN—St. Cyprian's: 50 cts., S. S.* \$14.20, Gen.	14 70
MISCELLANEOUS—Through Rt. Rev. Dr. J. S. Johnston, Sp. for Rev. Dr. Correll, Osaka, for Widely Loving Society, Kyoto.	60 15		St. Luke's S. S.*: Gen.	10 28
West Virginia			MARION—St. John's S. S.*: Gen.	70
Ap. \$325.48; Sp. \$40.50			Trinity Church: Gen.	70
FAIRMONT—Christ Church: Wo. Aux., Gen.	20 00		MICADALE—St. Mary's S. S.*: Gen.	4 62
HUNTINGTON—Trinity Church: Junior Aux., Sp. for Junior class-rooms, St. Paul's College, Tokyo.	1 00		MORGANTON—St. Margaret's S. S.*: Gen.	7 76
INWOOD—"A Friend," Gen.	1 08		St. Stephen's: 50 cts., S. S.* \$8.30, Gen.	8 80
MORGANTOWN—Trinity Church: Dom., \$25; Frn., \$25.	50 00		MURPHY—Church of the Messiah S. S.*: Gen.	6 53
MOUNDSVILLE—Trinity Church: Dom., \$5; Colored, \$2; Indian, \$1.78; Honolulu, 72 cts.; Porto Rico, 72 cts.; Alaska, 71 cts.; Frn., \$14.12; Brazil, \$1.25; Cuba, \$1.20; Mexico, \$2.65; Gen., \$10.95; S. S.* Gen., \$61.58	102 68		NONAH—St. John's S. S.*: Gen.	5 37
PARKERSBURG—Trinity Church: Junior Aux., Sp. for Junior class-rooms, St. Paul's College, Tokyo.	1 00		OLD FORT—St. Gabriel's S. S.*: Gen.	30
ST. ALBANS—St. Mark's: Sp. for Dr. Lincoln, Shanghai.	1 50		OWENBY—Church of the Redeemer S. S.*: Gen.	1 90
SISTERSVILLE—St. Paul's: Wo. Aux., Gen.	11 35		SALUDA—Transfiguration S. S.*: Gen.	7 09
TAVERNERSVILLE—Grace: \$3, S. S.* \$2.67, Gen.	5 67		SHELBY—Church of the Redeemer: Dom., 25 cts.; Frn., 25 cts.	50
WHEELING—St. Luke's: Dom., \$53.10; Frn., \$53.10	106 20		TRYON—Holy Cross S. S.*: Gen.	12 04
St. Matthew's: Sp. for Dr. W. Cabell Brown's work, Brazil, \$30; Junior Aux., Miss Dodson's salary, Shanghai, \$25; Sp. for Junior class-rooms, St. Paul's College, Tokyo, \$7; Babies' Branch, Gen., \$2.50	64 50		WAYNESVILLE—Grace S. S.*: Gen.	11 09
MISCELLANEOUS—"A Member," Wo. Aux., Gen.	1 00		MISCELLANEOUS—Babies' Branch, Gen.	10 60
Alaska			Boise	
Ap. \$7.90			Ap. \$34.00	
FORT YUKON—St. Stephen's: Junior Aux., Gen.	5 00		POCATELLO—Trinity Church S. S.*: Gen.	30 00
KETCHIKAN—St. John's: Family Missionary Box, No. 103,768, Gen.	1 65		ROCK CREEK—S. S.*: Gen.	4 00
WRANGELL—St. Philip's S. S.*: Gen.	1 25		Duluth	
Arizona			Ap. \$108.28; Sp. \$10.00	
Ap. \$48.71			CLOQUET—St. Andrew's: Gen.	29 75
NOGALES—St. Andrew's: \$10, S. S.* 75 cts., Gen.	10 75		DULUTH—St. John's: Wo. Aux., Colored	10 00
PRESCOTT—St. Luke's S. S.*: Gen.	37 96		Trinity Pro-Cathedral: Wo. Aux., Sp. for St. Augustine's Industrial School, Raleigh, North Carolina.	10 00
Asheville			GRAND RAPIDS—Church of the Holy Communion: Gen.	9 00
Ap. \$261.87; Sp. \$17.68			HALLOCK—St. John's: Gen.	16 45
ARDEN—Christ School: Gen., \$1; Wo. Aux., \$5.40, G. F. S., \$9.60, Bible-woman, Dr. Street's Dispensary, Kyoto; S. S.* Gen., \$10.19	26 19		MELROSE—Trinity Church: Gen.	4 20
ASHEVILLE—Trinity Church S. S.*: Gen.	38		PARK POINT—Mission S. S.*: Gen.	15 25
(WEST)—Mrs. A. C. Bartlett, Sp. for Library Fund, Boone College, Wuchang, Hankow	10 00		ROYALTON—Grace: Gen.	5 60
BALSAM—St. Peter's S. S.*: Gen.	17 04		ST. CLOUD—St. John's S. S.*: Gen.	18 00
BELL (HAW CREEK)—Trinity Church S. S.*: Gen.	20		TWO HARBORS—St. Paul's S. S.*: Gen.	8 03
BELMORE—All Souls' S. S.*: Gen.	77 75		VIRGINIA—St. Paul's: Gen.	2 00
BLOWING ROCK—Church of the Holy Spirit: Dom., \$1; Frn., \$1; Gen., \$2	4 00		Honolulu	
BOONE—St. Luke's: Dom., 34 cts.; Frn., 34 cts.	68		Ap. \$12.00; Sp. \$10.00	
BREYARD—St. Philip's: Sp.	7 68		HONOLULU—St. Andrew's Cathedral: Junior Aux., Gen., \$12; Sp. for Junior class-rooms, St. Paul's College, Tokyo, \$10.	22 00
CASHIER'S VALLEY—Church of the Good Shepherd S. S.*: Gen.	1 00		Laramie	
CHUNN'S COVE—St. Luke's S. S.*: Gen.	86		Ap. \$4.26	
FRANKLIN—St. Agnes's S. S.*: Gen.	9 75		HAIGLER—S. S.*: Gen.	95
St. Cyprian's S. S.*: Gen.	7 07		HOLDREGE—Grace: Gen.	2 05
			STRATTON—S. S.*: Gen.	26
			WOOD LAKE—Gen.	1 00
			New Mexico	
			Ap. \$26.19	
			ALAMOGORDA—St. John's: Gen.	5 00
			FARMINGTON—S. S.*: Gen.	11 19
			GALLUP—Epiphany: Gen.	5 00
			HILLSBORO—Christ Church: Gen.	5 00
			North Dakota	
			Ap. \$15.85	
			ASHLEY—S. S.*: Gen.	1 00
			GRAFTON—St. James's S. S.*: Gen.	1 00
			GRAND RAPIDS—S. S.*: Gen.	65
			STIRUM—S. S.*: Gen.	1 00
			MISCELLANEOUS—S. S.*: Gen.	12 20
			Oklahoma and Indian Territory	
			Ap. \$30.00	
			OKLAHOMA	
			SHAWNEE—Emmanuel Church: Gen.	5 00
			INDIAN TERRITORY	
			MUSKOGEE—Grace S. S.*: Gen.	25 00
			Olympia	
			Ap. \$173.00	
			BELLINGHAM—St. Paul's S. S.*: Gen.	10 00
			BREMERTON—St. Paul's S. S.*: Honolulu	25 00

CHEHALIS— <i>Epiphany</i> : Gen.....	36 00
DUNLOP— <i>All Saints</i> ' S. S.*: Honolulu..	15 00
EVERETT— <i>Trinity Church</i> : Gen.....	11 00
OLYMPIA— <i>St. John's</i> : Gen.....	36 00
TACOMA— <i>Trinity Church</i> : Gen.....	40 00

Sacramento

Ap. \$69.75

CALIFORNIA

ARCATA— <i>St. John's</i> : Gen.....	3 50
EUREKA— <i>Christ Church</i> S. S.*: Gen..	1 75
FERNDAL— <i>St. Mary's</i> : Gen.....	10 00
FORT BRAGG— <i>St. Michael and All Angel's</i> : Gen.....	10 00
GRASS VALLEY— <i>Emmanuel Church</i> S. S.*: Gen.....	12 00
MARYSVILLE— <i>St. John's</i> S. S.*: Gen..	1 00
SACRAMENTO— <i>St. Paul's</i> S. S.*: Gen..	31 50

Salina

Ap. \$13.16

GOODLAND— <i>St. Paul's</i> : Gen.....	6 00
MINNEAPOLIS— <i>St. Peter's</i> : Gen.....	1 75
MISCELLANEOUS—Offering at Convoca- tion, Gen.....	5 41

Salt Lake

Ap. \$173.60; Sp. \$8.73

NEVADA

ELY— <i>St. Bartholomew's</i> : Gen.....	6 00
TONOPAH— <i>St. Mark's</i> : Gen.....	50 00

UTAH

OGDEN— <i>Church of the Good Shepherd</i> : Gen.....	30 25
PARK CITY— <i>St. Luke's</i> : \$4.85, S. S.* \$25, Gen.....	29 85
SALT LAKE CITY— <i>St. Mark's Cathedral</i> : Gen.....	6 00
St. Paul's: Gen.....	3 00
"Friends" Sp. for Church Building, Pelotas, Brazil.....	5 00
VERNAL— <i>St. Paul's</i> : Gen.....	7 50

COLORADO

DELTA— <i>St. Luke's</i> : Gen.....	8 00
GRAND JUNCTION— <i>St. Matthew's</i> : Gen..	18 50
HOTCHKISS—Gen.....	2 50
MONTROSE— <i>St. Paul's</i> : Gen.....	4 50
OURAY— <i>St. John's</i> : Gen.....	5 00
PAONIA—Gen.....	2 50
MISCELLANEOUS— <i>Babies' Branch</i> , Sp. for rebuilding Akita Kindergarten, Tokyo.....	3 73

South Dakota

Ap. \$217.16; Sp. \$15.00

PINE RIDGE MISSION (CORN CREEK DIS- TRICT)— <i>Hope Station</i> S. S.*: Gen..	3 62
Church of the Mediator S. S.*: Gen..	4 21
(AGENCY DISTRICT)— <i>St. Peter's</i> S. S.*: Gen.....	60
St. Thomas's S. S.*: Gen.....	14
ROSEBUD MISSION— <i>Advent Chapel</i> S. S.*: Gen.....	2 90
All Saints' Chapel: Dom., \$1; Frn., \$1.40; S. S.* Gen., \$2.08.....	4 48
Ascension S. S.*: Gen.....	2 77
Calvary Chapel S. S.*: Gen.....	18 44
Church of Jesus: Frn., \$1.31; S. S.* Gen. (additional), \$2.....	3 31
Epiphany Chapel S. S.*: Gen.....	1 30
Holy Innocents' Chapel: Frn., \$1.17; S. S.* Gen., \$8.98.....	10 15
Mediator Chapel S. S.*: Gen.....	6 00
Pine Creek Station S. S.*: Gen.....	1 35
St. Andrew's Chapel S. S.*: Gen.....	3 46
St. Barnabas's Station S. S.*: Gen.....	3 00
St. George's Chapel S. S.*: Gen.....	1 65
St. James's Chapel S. S.*: Gen.....	4 50
St. John's Chapel S. S.*: Gen.....	1 10
St. Luke's Station S. S.*: Gen.....	1 25
St. Matthew's Station S. S.*: Gen.....	3 54
St. Peter's Chapel S. S.*: Gen.....	1 90
St. Philip's Chapel S. S.*: Gen.....	4 55
St. Thomas's Chapel S. S.*: Gen.....	5 06
STANDING ROCK MISSION— <i>St. Eliza- beth's School</i> : Junior Aux., St. John's School, Cape Mount, Africa, \$5; Bish-	

op Aves's work, Mexico, \$5; Gen., \$25; Sp. for mission, Tanana, Alaska, \$5.....	40 00
St. Elizabeth's Mission: <i>Babies'</i> Branch, Bishop Hare's work, South Dakota, \$1.91; medical work for chil- dren, Africa, \$5; Gen., \$5; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for rebuilding Akita Kinder- garten, Tokyo, \$5.....	21 91
ELK POINT— <i>Church of the Saviour</i> S. S.*: Gen.....	8 00
FLANDREAU— <i>St. Mary's</i> : Gen.....	1 10
MILBANK— <i>Christ Church</i> : Gen.....	23 37
MITCHELL— <i>St. Mary's</i> : Dom.....	24 00
VERMILLION— <i>St. Paul's</i> : Dom., \$4.85; Frn., \$4.84; S. S.* Dom., \$2.65; Frn., \$2.66.....	15 00
WILMOT— <i>Trinity Church</i> : Gen.....	5 00
WOONSOCKET— <i>St. Luke's</i> : Dom.....	4 50

Southern Florida

Ap. \$73.07

APOPKA— <i>Church of the Holy Spirit</i> : Gen.....	2 00
BARTOW— <i>Holy Trinity Church</i> : Gen..	1 00
CONWAY— <i>Holy Trinity Church</i> : Gen..	5 00
DE LAND— <i>St. Barnabas's</i> S. S.*: Gen..	8 64
KEY WEST— <i>Holy Innocents'</i> : Gen.....	19 40
MATTLAND— <i>Church of the Good Shep- herd</i> : Gen.....	25 00
TITUSVILLE— <i>Mrs. Fred Morgan</i> , Wo. Aux., Gen.....	7 03
ZELLWOOD— <i>St. James's</i> : Gen.....	5 00

Spokane

Ap. \$364.85

WASHINGTON

CASHMERE—Gen.....	2 50
CHELAN— <i>St. Andrew's</i> : Gen.....	2 62
COLFAX— <i>Good Samaritan</i> : Gen.....	20 75
DAVENPORT— <i>St. Luke's</i> : Gen.....	6 50
DAYTON— <i>Grace</i> : Gen.....	2 75
ELENSBURG— <i>Grace</i> : Gen.....	37 50
GRANGER— <i>Grace</i> : Gen.....	2 50
HILLYARD— <i>Epiphany</i> : Gen.....	2 50
KENNEWICK— <i>St. John's</i> : Gen.....	5 00
KIONA—Gen.....	50
PALOUSE— <i>Trinity Church</i> : Gen.....	11 50
POMEROY— <i>St. Peter's</i> : Gen.....	5 58
PULLMAN— <i>St. James's</i> : Gen.....	12 50
RITZVILLE— <i>St. Mark's</i> : Gen.....	2 50
SPOKANE— <i>All Saints'</i> : Gen.....	129 25
Holy Trinity Church: Gen.....	30 00
St. Agnes's: Gen.....	20 00
St. David's: Gen.....	2 50
St. James's: Gen.....	2 50
St. Matthew's: Gen.....	2 50
St. Paul's: Gen.....	2 50
St. Peter's: Gen.....	2 50
St. Thomas's: Gen.....	2 50
SUNNYSIDE— <i>Trinity Church</i> : Gen.....	6 00
WATERVILLE— <i>St. Luke's</i> : Gen.....	3 75
WENATCHEE— <i>St. Luke's</i> : Gen.....	15 00
ZILLAH— <i>Christ Church</i> : Gen.....	2 50

IDAHO

COEUR D'ALENE— <i>St. Luke's</i> : Gen....	65
GRANGEVILLE— <i>Trinity Church</i> : Gen..	5 00
LEWISTON— <i>Church of the Nativity</i> : Gen.....	17 50
MULLAN— <i>St. Andrew's</i> : Gen.....	2 50
SAND POINT—Gen.....	2 50

The Philippines

Ap. \$109.41

MANILA—Gen.....	109 41
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Foreign

Ap. \$314.05; Sp. \$22.71

AFRICA (CAVALLA)— <i>Epiphany</i> S. S.*: Gen.....	10 00
ENGLAND (LONDON)— <i>Mrs. Hammond</i> Vinton, Dom. and Frn., \$5; Sp., \$5.. FRANCE (PARIS)— <i>Holy Trinity Church</i> : year 1905, Frn.....	10 00 245 30

GERMANY (DRESDEN)—Lillian H. Vin-	
ton, for support of St. James's Hos-	
pital, Anking, China.....	5 00
GREECE (ATHENS)— <i>Hill Memorial</i>	
<i>School</i> *: Anvik, Alaska, \$6; Miss	
Bessie M. Mason, Gen., \$2; Sp. for	
Koyukuk, Alaska, \$1.71; Sp. for Miss	
Sybil Carter, lace-schools, \$1.....	10 71
HAITI (PORT-AU-PRINCE)— <i>Holy Trinity</i>	
<i>Pro-Cathedral S. S.*</i> : Gen.....	9 00
MEXICO (SAN LUIS POTOSI)— <i>Grace S.</i>	
<i>S.*</i> : Gen.....	9 02
SHANGHAI (WUSHI STATION)—Gen....	22 73
Miss A. B. Richmond, Sp. for scholar-	
ship, Mr. Ishii's Orphanage, Tokyo..	15 00

Miscellaneous

Ap. \$8,385.84; Sp. \$589.65	
Interest, Dom., \$2,096.25; Frn.,	
\$1,357.49; Gen., \$1,932; Sp. \$533.15	5,918 99
United Offering, Wo. Aux., 1904, Dom.,	
\$1,500; Frn., \$1,500	3,000 00
Through <i>Southern Churchman</i> , Sp. f.,	23 50
"Members Kiukiang Prayer League,"	
Sp. for Rev. T. K. Hu, toward rent	
of Kiukiang schoolhouse, Hankow...	19 00
Through Rev. H. C. Clapp, Sp. for	
Bontoc Equipment, Philippine Islands	
(residence)	10 00
Mrs. Preston, Sp. for support of the	
mother of John Younagabashi, Sendai,	
Tokyo	3 00
Kenyon College Alumni, Sp. for Uni-	
versity Church: Hongo, Tokyo.....	1 00

Legacies

L. I., BROOKLYN—Estate of Miss Cor-	
nelia W. Crapo, Dom., \$307.34; Frn.,	
\$307.33	614 67
MAINE (AUGUSTA)—Estate of Miss	
Hannah North Bridge, to the Society	367 35

WASH. (D. C.) WASHINGTON—Estate of	
Mary D. Bradford, Indian, \$500;	
Brazil, \$500	1,000 00
Estate of Mrs. Mary M. Carter, to the	
Society	40 94
W. MASS., FRITSFIELD—Estate of Parker	
L. Hall, Dom., \$19; Frn., \$19.....	38 00

Receipts for the month.....	\$ 63,337 28
Amount previously ac-	
knowledgeed	\$913,301 27
Less amount acknowl-	
edged in June SPIRIT	
OF MISSIONS from C. Pa.,	
Allentown, Grace, Gen.,	
now said to be for sub-	
scription to SPIRIT OF	
MISSIONS	\$ 5 10
Less amount	
acknowledged in	
May SPIRIT OF	
MISSIONS from N.	
Y., N. Y., Interces-	
sion S. S., Gen.,	
now said to be	
for N. Y. City	
Mission Society..	29 62
Less amount	
acknowledged in	
June SPIRIT OF	
MISSIONS from	
Ky. Anchorage, St.	
Luke's, Gen., be-	
ing a duplicate	
remittance re-	
turned to con-	
tributor	25 00
	59 72
Total since Sept. 1st, 1906.....	\$976,578 81

† Special for Famine Fund, China.

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during June	Amounts previously ac-	Total
	\$46,544 62	knowledgeed \$602,808 44	\$649,353 06
1. Applicable upon the appropriations of the Board.....			
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.....	14,566 19	168,064 12	182,630 31
3. For California relief.....	165 49	52,880 95	53,046 44
4. Legacies for investment.....		15,552 44	15,552 44
5. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.....	2,060 96	73,935 60	75,996 56
Total.....	\$63,337 26	\$913,241 55	\$976,578 81

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1906, to July 1st, 1907, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To July 1, 1907	To July 1, 1906	Increase	Decrease
1. From congregations.....	\$313,492 85	\$322,135 96	\$.....	\$8,643 11
2. From individuals.....	60,410 44	56,867 79	3,542 65	
3. From Sunday-schools.....	129,214 37	126,871 39	2,342 98	
4. From Woman's Auxiliary.....	93,845 11	92,829 66	1,015 45	
5. From interest.....	50,506 64	44,465 27	6,041 37	
6. Miscellaneous items.....	1,883 65	2,320 79		437 14
Totals.....	\$649,353 06	\$645,490 86	\$3,862 20	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1906, TO AUGUST 31st, 1907

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$968,086 38
2. To replace reserve funds temporarily used for the current work.....	74,399 71
Total.....	\$1,042,486 09
Total receipts to date applicable on appropriations.....	649,353 06
Amount needed before August 31st, 1907	\$393,083 03